20

CENSUS OF INDIA, 1911

VOLUME XX

KASHMIR

PART I
REPORT

BY

MD. MATIN-UZ-ZAMAN KHAN, B. A.

OF THE PROVINCIAL CIVIL SERVICE, UNITED PROVINCES

SUPERINTENDENT OF CENSUS OPERATIONS, JAMMU AND KASHMIR STATE

LUCKNOW
PRINTED AT THE NEWUL KISHORE PRESS
1912

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INTRODUCTION

1. Although the present is the third regular Census of the Kashmir State the enumeration and tabulation procedure has never before adhered with as strict and punctilious conformity to the Imperial rules as on the pre-present occasion. The count taken in 1873 was at best only an estimate, of the roughest type, and it did not extend to the outlying districts. The first attempt at regular Census made in the State was that of 1891, but even that did not include the unsettled area now known as the Frontier *Ilaqas* lying beyond the district of Gilgit. The next decennial Census came on in 1901, but of the material collected on that occasion so little was preserved that in instituting the present operations everything had to be done on, as it were, absolutely 'untrodden ground.' The enormous difficulties that the present Census Department has had to encounter and overcome at all stages of the operations will be found enumerated in the Administration Volume and all that needs to be stated here is that the claim of being, in fact, the first regular Census of this State arrogated to the present Census is, it is hoped, neither untrue nor ostentatious. Present and past censuses

I.—Enumeration

2. The first step in organising the Census operations was the preparation of 'the General Village Register' and 'the Circle List' by means of which the whole area of the State and its dependencies was split up into units, big and small, technically called blocks, circles and charges. The Census divisions having been formed were allotted to the various grades of the Census officers—the enumerators, supervisors and charge Superintendents. Each Tehsildar was placed in the entire supervising and controlling charge of his Tehsil Census and the Wazirs-i-Wizarat were all treated as Census District Officers. The size of the various Census units though in general conformity with the Imperial standard varied with local conditions and requirements. As ultimately settled there were altogether 20 District Officers, 16,102 enumerators, 1,680 supervisors and 205 charge Superintendents through whom the executive portion of the enumeration stage of the Census work has this time been carried out; each enumerator thus having dealt on an average with 196 persons. Formation of Census divisions

3. As soon as the Census divisions had been formed and the Census agency determined and trained, house numbering was started and the 'House List' prepared. The houses were serially numbered and the number assigned to each house painted on a prominent spot. According to the final figures there were 553,124 houses in all yielding an average of 6 houses to the mile and 6 persons to each house. The slight difference in the definition of Census house on the present occasion ought to be borne in mind; each commensal family constituted a separate unit for purposes of Census, whereas last time the *chulha* (hearth) was not the exclusive test but the enclosure with a main entrance. The one great object of registering the houses was the ascertainment of the name of the head of each family from whom all the information required for filling up the enumeration schedule could readily be obtained. House numbering

4. It is a physical impossibility to carry out the enumeration of a large mass of people with all the detail required for filling up the 16 columns of the general schedule within the short space of five hours' time allowed for counting the entire population synchronously. The enumeration books are therefore written up ahead of the Final Census and all that is left for the final date is to bring the preliminary record, so prepared, up-to-date by giving effect to changes that might have subsequently occurred in the shape of incomings and outgoings through birth, death or ordinary traffic. This stage was gone through with all possible care and supervision and, like the one preceding, finished in time. In addition to the usual testing Preliminary enumeration

and checking by the superior officers, the entries so made were, in view of the relatively inferior quality of the enumerating community, wholly revised here by the supervisors, who were paid servants of the State of sufficient intelligence and capacity to understand the nature and scope of the enumeration census seeks to enforce; the majority of them came from the Revenue and Settlement departments—the Patwaris, Shajrakashes and Munsarims.

Final enumeration

5. The final enumeration, that is to say the Census proper was held in the night between 10th and 11th March 1911 from 7 to 12 p. m. in all places except where climatic conditions made the nocturnal check impracticable. The present Census thus took place fully 10 years and 9 days after the date of the preceding one. A list had been prepared of all places where travelling by night was unpleasant because of the rigours of the climate, or which were so remote and ill-connected that their totals could not reach the head quarter in time for incorporation in the tehsil totals. A margin of time, accurately calculated, was allowed within which the provisional totals had to be brought in after having been finally tested as near the end of the day as possible. Everywhere else a proclamation had been circulated for the people to stay at home with light burning and facilitate the final count in every way. Fixtures for marriages, and other social gatherings were also required to be put off and no *barats* (marriage procession), fairs or other festivals seem to have interfered with our operations. Matters were made very easy by the gracious accord of sanction by H. H. the Maharaja Saheb Bahadur to two days holiday and the State servants of all the departments engaged on Census work were able to devote their whole time to this part of the work. An untoward event, however, caused a great deal of inconvenience and difficulty in carrying out the final operation; the morning of the Census date dawned with dense clouds and a very unseasonable fall of heavy and continued rain came on at night causing much discomfort to the whole Census agency, whose personal trouble was only surpassed by their dogged perseverance in the pursuit of their duty. The downpour extended throughout the Jammu and Kashmir Provinces but the local officers assured me that it, in no way, affected the progress of the work.

Provisional totals

6. The collection of the preliminary totals was a task of no mean difficulty in this intensely hilly and broken country. It had been arranged well before hand that punctually on the morning of the 11th March the enumerators would congregate at an appointed trysting-place with their supervisors who would check the total of each block after it had been prepared by the local enumerator and revised by two other enumerators, prepare the totals of their own circles and carry them forthwith to their charge superintendents; the charge superintendents were to deliver the rough totals of their respective charges to their tehsildars who were to communicate the tehsil total to their district officers. The latter officer was charged with the duty of wiring the district total to me and to the Census Commissioner, India, simultaneously, and everything was carried through with clock-work punctuality. The expedition with which this part of the work was carried out may be judged from the fact that instead of the week's time allowed by the Imperial rules the provisional totals of the State were reported to the Commissioner within five days of the final Census. This organised effort at dispatch has had its full reward in the appreciation of the Census Commissioner expressed to me in the following words.

"I congratulate you on the speed with which you got in the provisional total for your large and scattered charge."

Final totals

7. The rapidity with which the totals were communicated was excelled only by their accuracy as tested with the final results obtained after compilation. The total population as originally reported amounted to 3,157,352 and that obtained after detailed compilation was 3,158,126; an increase of only 774 or ·02 per cent thus occurred, which redounds to the great credit of all grades of Census officials concerned in working out the provisional totals.

II.—Tabulation

8. Arrangements had been made well in advance as to accumulation of the enumeration books and other connected record at prescribed centres within the appointed time. Two Tabulation offices were opened, one at Srinagar for the whole of Kashmir Province and the Frontier districts and the other at Jammu for all the districts and Jagirs of that province. The raw material so collected was operated upon at the two offices and tabulation work was, in spite of the difficulties and dangers of transporting the bulky record, begun in good time. Conformably to the practice of the last Census the slip system of compilation was adopted with the slight alteration in the procedure, which was in fact an improvement upon the older method, that only one slip was used for each individual instead of two. Religion, sex and civil condition were indicated by distinguishing colours and marks on the slip and other particulars were copied from the schedule under the proper headings provided in the slip. To further save time certain abbreviations were prescribed and uniformly used. Such mistakes as could be corrected without reference to the local officers were corrected before the enumeration books were issued for copy. To obviate omission by oversight infirmities were abstracted on a separate slip. The preliminary sorting by sex and religion was carried out along with copying work and the final totals were quickly ascertained by that means. Copying

9. The slips so prepared were then made into boxes and delivered for sorting. One set of the slips was dealt with by the same sorter for all the final tables in turn. The sorting was done by means of pigeon-holes labelled with the necessary particulars required for the various tables and results were noted in appropriate columns on the sorter's tickets. The first six tables and Table XV-D, required no sorting, Tables XII and XII-A could readily be prepared from the infirmity slips, and the rest were sorted out in the following order: Sorting

VII, VIII, XI, X, XIII, IX, XIV, XVI, XV-A, XV-B, XVII and XVIII.

10. All tabulation work up to the end of sorting was done at the two provincial offices, but compilation took place wholly at Jammu, the Srinagar office having been abolished at the end of the Kashmir season and necessary record transported to the former place. The totals of the sorters' tickets were transcribed into the compilation registers, the unit of tabulation adopted being the tehsil. These registers were then totalled up by districts. The most difficult part of the tabulation work was sorting and once that it had been accomplished it was all plain sailing. The need for supervision, however, became greater as each subsequent stage was reached, because larger quantities were dealt with at the concluding operations and any errors of commission or omission occurring at later stages led to more serious results. Having kept this in view I tried to exercise close and constant supervision over every part of the tabulating operation. Having started the Jammu office and set it in full working order I went to Srinagar and put the work of that office to a searching scrutiny and inspection, and as to all subsequent work it was done under my immediate supervision at Jammu. Compilation

11. Compilation registers having been filled in and totalled up, the final tables were easily prepared from them. Some delay occurred owing to revision of certain tables necessitated by detection of some mistakes. The tables when ready were examined at my office and any discrepancies detected were corrected by reference to the original record. Final Tables

III.—Concluding stages

12. The next step was the working out of proportional figures for the various sets of the subsidiary tables appended to the different chapters of this Report. This entailed a large amount of figure work requiring much arithmetical and statistical ability, which is difficult to find in a backward country in the requisite quantity. No endeavours were, however, spared to make the most of the material available, although this entailed a lot of subsequent personal trouble and work under high pressure to me in emending the tables prepared erroneously in principle or detail. Subsidiary Table

Census Report

13. The Table Volume could be printed soon after the final tables were ready and had been examined, but the Report Volume of this State though not later in production than that of several other Imperial units, could not be turned out as early as I had wished it to be. I do not remember a single subsidiary table which did not undergo extensive corrections under my hand and those relating to the last three chapters had to be mostly prepared afresh.

The Report is, however, now ultimately presented to the public, and contains a brief description of the geographical, historical, administrative, political, fiscal, meteorological, sanitary, economical, religious, educational, linguistic, ethnological, commercial, and industrial conditions of the Kashmir State in all its component parts and a concise account of the customs and manners of its people. If of sufficient interest to the reader, my prolonged labour over it will not have been in vain. A set of seven maps has been provided to illustrate the various matters dealt with, and the fact that they are not more numerous, and that the salient features of the statistics have not been represented by means of diagrams and squares, should not be ascribed to lack of inclination but to the narrowness of the scope for comparison. The firmer ground that the statistics collected and arranged on the present occasion provide will, it is hoped, enable the future generation of Census officials to compare the results by means of inset maps and diagrams more freely.

Cost of Census

14. In the course of the three financial years over which the operation extended amounts totalling Rs. 108,678-10-0 were from time to time, budgeted for Census expenditure, but the strict economy with which the whole thing was accomplished resulted in a saving of Rs. 36,643-10-0. The incidence of the Census cost is, thus, 22 *per mille* as compared to 26 of Baroda and 28·6 of Mysore. This will further be reduced after the expenditure incurred on behalf of Jagirs has been recovered and the net incidence will then become only 19·8. This may look excessive as against 20 of the last Census, but that the increase is merely apparent and not real will be evident when it is considered that a large proportion of the Census work having been done by the regular Revenue staff and many miscellaneous charges having never been shown under Census but amalgamated into the departmental accounts, the statement of account exhibited in the last Report is neither complete nor accurate. On the present occasion, however, a self-sufficient and self-supported Census department was organised, and the cost incurred is exclusively its own.

Acknowledgments

15. Before I conclude these prefatory remarks I must express my deep sense of gratitude to Khan Bahadur, Shaikh Mukbul Husain, Revenue Minister, whose kindly encouragement and support enabled me to grapple successfully with the heavy difficulties my work in a country like this involved and to Mr. W. S. Talbot Settlement Commissioner, whose helpful advice to me was as diversified as it was invaluable. Among the District Officers I have to make special mention of the zeal and energy which Munshi Hashmat-ul-lah Khan, Wazir-i-Wizarat, Laddakh, and Pundit Ramdhan, Settlement Officer of Udhampur, displayed in carrying out all the Census duties allotted to them. The Census Report in all its volumes has been printed by the Newul Kishore Press of Lucknow, which carried out the work to my greatest satisfaction and my thanks are due to Babu Manohar Lal, the Superintendent of the Press, who gave me every facility for getting my Report through the Press. The clerks of my office, senior and others, were obliged to work under high pressure all through, and Shaikh Ghulam Naqshband did his best as the Head Clerk. Maulvi Fazl-ud-din, I may add, has proved very useful to me in all matters connected with the printing and Babu Tara Chand in statistical details.

MD. MATIN-UZ-ZAMAN KHAN,
Superintendent of Census Operations,
Jammu and Kashmir State.

CHITRAL
Yaghistan
Darkot
Ishkoman
Yasin
7765
Gupis
722
FRONTIER
Sherqila
DAREL
INDUS.R.
Hudar
4000
N.W.F
PROVINCE
HAZARA
MUZAFFARABAD
KISHANGANGA R.
Titwal
3250
Muzaffarabad
2470
UTTAR
Hindwara
SOPUR
URI
JHELUM.R.
Uri
Gulmur
RAWALPINDI
JHELUM.R.
PUNCH
Punch
Kotli
2000
PUNCH.R.
Chaumukha
Mirpur
1236
MIRPUR
Naushahra
Rajauri
3594
BHIMBAR
Bhimbar
1100
JHELUM
GUJRAT

TERRITORIAL MAP
OF THE
JAMMU AND KASHMIR STATE
SCALE 32 MILES TO 1 INCH
Miles.
REFERENCES.
NAME
MARK
STATE BOUNDARY
PROVINCE
DISTRICT
TAHSIL
RIVERS
LAKES
JAGIRS AND FRONTIER ILAKAS
CENSUS CITY
TOWN
NOTE.
The figures below the names of various places show their altitudes in feet
TURKISTAN
YARKAND
MUSTAGH OR KARAKORAM MOUNTAINS
CHINESE TIBET
CHITRAL
Yaghistan
FRONTIER ILAKAS
Darkot
Yasin
Ishkoman
Gupis
Hunza
Nagar
HUNZA
NAGAR
Nomal
Shergila
PUNIAL
DAREL
Gilgit
GILGIT
CHILAS
Gor
Hudar
Bunji
Astore
Gudhai
Rondu
Braldu
Baltistan
Shigar
Skardu
Gol
Kharpalu
Parkuta
Tolti
Chorbat
Kargil
Dras
Kartse
Malayan
Matshai
Suru
Nubra
Panamik
Linzithang Plains
Chang Chenmo Valley
Leh
Stok
Tanktse
Himis Monastery
PANGKONG LAKE
Chushal
Debring
Rupshu
Puga
Karzok
Padam
Karsha
Zanskar
Padar
Kishtwar
SALT LAKE
LADAKH
INDUS R.
NUBRA R.
SHAYOK R.
SHINGO R.
ZANSKAR R.
DRAS R.
SURU R.
N.W.F. PROVINCE
HAZARA
MUZAFFARABAD
Muzaffarabad
Titwal
UTTARMACHHIPURA
Bardapura
Hindwara
Sopur
WULAR LAKE
URI
Uri
Baramula
Patan
Gulmarg
SRINAGAR
KHAS
Zunimar
Pampur
Awantipura
Bijbehara
ISLAMABAD
Dora
Verinag
Kulgam
Shopiyan
KASHMIR SOUTH
ANANTNAG
Punch
PUNCH
Kotli
Chaumukha
Mirpur
Naushahra
Rajauri
Riasi
Pori
BHIMBAR
Bhimbar
Akhnur
JAMMU
Jammu
Udhampur
Ramnagar
Chaneni
Hamban
Doda
JAGIR BHADARWAH
Bhadarwah
RANBIR SINGH PURA
Samba
JASMERGARH
Hiranagar
Kathua
BASOHLI
Basohli
KATHUA
RAWALPINDI
JHELUM
GUJRAT
SIALKOT
GURDASPUR
KANGRA
CHAMBA
PANGI
LAHOL
SPITI
TSOTSO CHUMURTI
PUNJAB
RAVI R.
JHELUM R.

THE CENSUS REPORT

OF

JAMMU AND KASHMIR STATE

1911

CHAPTER I

Distribution of the Population

(I)—General Description

Situation and Boundaries

1. The territories known as "Jammu and Kashmir State", and more commonly as "Kashmir", constitute the extreme western section of the Himalayas and lie between 32° and 37° N., and 73° and 80° E. They occupy an area of 84,432 square miles*, and beginning in the south where the great plain of the Punjab ends extend northwards to a point "where the three empires meet", having Chinese Turkistan as their northern boundary, from which they are separated by the Karkorum ranges. On the west they are bounded by the North-West Frontier of British India, and on the east lie the territories of Chinese Tibet. The map facing this page gives in detail the points and bearings of this country, and serves to show how extensive, yet how compact, it is.

Natural Divisions

2. The agglomeration of a variety of physiographical entities within this State with all its mountains, valleys, rivers, lakes, passes, glaciers, plateaux and plains, affords a fertile field for the geographer, but the scope of a Census Report scarcely admits of any detailed description of this nature. From a demographical point of view it is nevertheless necessary to describe the various portions of the country with reference to their physical features, which so intimately affect the growth or decline of the population and the material and economic condition of the people. No attempt has hitherto been made to divide this State into 'Natural Divisions', and the Census figures have so far been displayed only by its administrative units. In order to make camparison of the new figures with the old possible, it has been found necessary to adapt the scheme of natural divisions laid out on the present occasion to the limits of the tehsils and districts. Some of our fiscal units are no doubt ill-arranged and have tracts within them diametrically divergent in physical characteristics†, but in a general scheme of division of the country according to its broad

* Drew, in 1857, estimated the area as 68,000 square miles (*vide* his book on Jammu and Kashmir territories, p. 3) but even in the official records it has hitherto been quoted only as 80,900 (see reports of the last two censuses and the Imperial Gazetteer of India, Vol. XV, p. 72). The extent of the unsurveyed area has of late diminished considerably and the present figure has been worked out by the Settlement Department of the State from reliable data, and may therefore be regarded as very authentic. Bhadarwah, and the Frontier *ilaqas* are the only units whose areas have still been taken only conjecturally, but the estimates of these areas as made by the local officers are as approximate as possible.

† Udhampur District, for instance, has within it *ilaqas* so distinctively different in physical features as Padar, Kishtwar, Doda, Ramban, and Ramnagar. Mirpur and Jasrota have the intensely hilly tracts of Kotli and Basohli on the one hand, and the plains of Bhimber and Kathua on the other. Kashmir tehsils include the flat catchment area of the Jhelum with its tortuous, long and high side-valleys, as the Sindh, the Liddar, the Lolab and even the Gurez. In Laddakh we have *ilaqas* like Nubra, Chorbat, Khapalu, Rukshu, Rong, Zanskar, Suru, Dras, Purik, Kharmang, Baltistan, Rondu, Haramosh classed together in one tehsil or another rather promiscuously.

physical features all minute differentiations must be discarded. In the Government of India scheme, this State is classed under the major head, "Western Himalayas and Sub-Himalaya", and within this head the internal divisions determined in the present Census are:

I. The Sub-montane and Semi-mountainous Tract:—This is the partly plain and partly broken *kandi* country skirting the great mountain ranges of the Himalayan series, and consists of tehsils Kathua and Jasmirgarh of Jasrota district, the entire district of Jammu, and tehsils Bhimber and Mirpur of the Mirpur district. This practically includes all the Dugar and Chibhal *ilaqas*.

II. The Outer Hills:—Consisting of the country of low-lying hills this side the Pir Panjal ranges and all the southern side of that range of mountains itself. It is to these low mountains that the name of Siwalik *(sawa lakh)* is given because of their number. The Chinab river, with its numerous feeder streams, flows through this country until it emerges into the plains at Akhnur. Basohli tehsil of Jasrota, Kotli of Mirpur and the entire districts of Riasi and Udhampur, as well as the *jagirs* of Punch and Bhadarwah are comprised in this division.

III. The Jhelum Valley:—Comprises the flat and wide upper section extending from south-east to north-west, called Kashmir proper, together with its side-valleys, and the hilly and sloping portion of it named the *Wizarat-i-Pahar* (Muzaffarabad*), including the Krishna Gangga valley. This part is enclosed by the Panjal on the one side and the great Central Range separating the Indus valley on the other. It includes all the seven tehsils of the Kashmir Valley proper and the three of the district of Muzaffarabad.

IV. The Tibetan and Semi-Tibetan Tracts:—These form the central portion of the valley of the great Indus river which, taking its origin in the Manosarwar Lake in Tibet proper, traverses the whole Frontier Province of this State, running from south-east to north-west. It is enclosed by the central range of the Himalayas on the south and the Karakorum mountains on the north. This part of the country is highly mountainous and is meagre both in cultivation and population. The physical characteristics of the many portions of this country vary according as it slopes down from east to west, and we have the almost rainless and therefore dry and barren tract of Laddakh on the one extreme, and the semi-Tibetan country of Baltistan and Gilgit on the other, where the lower hillsides and valleys are verdant with orchards and corn fields. This division comprises the Laddakh and Gilgit districts and the Frontier dependencies.

More briefly described, the State consists of the valleys of the three great rivers of northern India—the lower portion of the Chinab valley, the upper of the Jhelum and the middle of the Indus.

Hills

3. As has been noticed, the main portion of this country consists of the western end of the Himalayas, the Siwaliks, with their sub-divisions the Kalidhar, Devidhar, and Karaidhar hills, the Panjal, the Nunkun, the Kajnag and the Harmukh, the high central range reaching up to the Nanga Parbat and dividing the valley drained by the Indus from that drained by the Jhelum, being all but parts and offshoots of the great chain of mountains forming the northern boundary of India. On the far side of the river Indus are the Mustagh (Karakorum) and the eastern section of Kuen Lun ranges with their high peaks, such as Chichikot, the Dubani, the Haramosh, the Ganchen, the Koser Gunge, the Mango Gusor, the Kashumal, the Konkon, the Changoks, the Digar, the Khardung and the Lokzung. The highest peak within the State is Mount Godwin Austen (K. 2) with an altitude of 28,265 feet; this is the second highest peak in the world. These nothern chains are supposed to be extensions and continuations of the Hindû Kush, and form part of the *Kohi-i-Suleman* system.

Plains

4. Of real plain there is very little in this State except the small fringe at the foot of the mountains called the *Daman-i-Koh*, which is from 5 to 15 miles wide and extends from the Ravi at Kathua (Jasrota to the Jhelum at Mirpur. The other open spaces are found either where mountains enclosing valleys have receded in varying proportions from the river bed, as in Kishtwar, Kashmir and Skardû, or where several chains of ridges or spurs, having con-

* But for the necessity of avoiding too minute subdivision, Muzaffarabad district, being so much different from Kashmir, might well have stood as a natural division by itself.

verged to a common point, have formed a high roof, like the Deosai plains across the Burzil Pass, or where huge mountains, instead of ending in sharp edges have flattened summits, like the plains of Kuen Lun, Dipsang and Lingzithang. The altitudes of these necessarily vary, the sub-montane plains near Jammu being 900 to 1,000 feet above sea level, the Kashmir from 5,000 to 6,000 feet, the Deosai from 12,000 to 13,000 and Lungzithang and Kuen Lun from 16,000 to 17,000 feet. The last are devoid of all cultivation and population and might well be called miniature Pamirs.

Rivers and Lakes

5. As can well be understood, considering the hilly nature of the country, the number of nullahs, brooks, hill torrents and rivers is legion. The whole land is a complex network of streams of all widths, lengths and depths, either formed temporarily during the rainy season or at the time of the melting of the snows, or having a permanent origin in glaciers, lakes or natural springs. The stream, the valley through which it flows, the principal site of human habitations situated on its banks, the range of land it commands (called an *ilaqa*), are all known by a common name. It is impossible to enumerate even the more important of these, and all that need be noted here is that, of the five great rivers to which the British Province of the Punjab owes not only its fertility but also its name, three pass through our territory—the Ravi just touches the State at a south-eastern point, where it divides our district of Jasrota from that of Gurdaspur in the Punjab. The Chinab has a long course from where it enters the Kishtwar *ilaqa* and traverses in a zigzag direction our tehsils of Ramban, Udhampur and Riasi until it leaves us at Akhnur and enters the Bijwat tract of the Punjab (Sialkot). The Jhelum has its source in Kashmir near Verinag, where for some distance it is still known by its Sanskrit name, *Watista*, and flowing through the whole of Kasmir valley and Mozaffarabad district it only severs connection from us at a point between the villages of Chechian and Panjeri, where it separates our Mirpur district from the Punjab district known by the name of this river. Besides these there is the great Indus itself, which flows through the Laddakh and Gilgit districts for several hundred miles, and receives the rainfall of more than two-thirds of the area of the State. Of the minor rivers, the Nubra, the Shyok, the Zanskar, the Surû, the Dras, the Shingo-shighar, the Gilgit, the Krishnaganga, the Sindh, the Liddar, the Punch, the Tawi and the Ujh may well be mentioned.

In a country so replete with rivers and glaciers* it naturally follows that large bodies of water abound, and we have many lakes of various sizes and depths, which, while ministering to the æsthetic sense in enhancing the natural beauty of the landscape, afford, in many cases, great material benefit to the population. The Dal and the Wular of Kashmir, for instance, are peculiarly adapted to the cultivation of the water-nut (*singhara*) and support floating vegetable gardens (locally termed *rädh*). Other lakes of note are the Anchar, the Mansabal, the mountain tarns of Ael Pathri, Konsanag, the Sheosagar (Deosai) and the Satpura (Skardu). Then there are the salt lakes in the east of Laddakh, the Pangkong, the Pangûr and the Tsomoriri being some of the largest. The natural cavities at the bases as well as on the tops of hills, and the meeting of spurs at an angle, have provided beds for many of the tanks and lakelets; but some of them must have been formed by seismic action, the upheaval of rocks, and the consequent deposit of detritus, resulting in streams being blocked in their courses. The lakes of Kashmir, on the other hand, are supposed to be mere remnants of the great *Satisar*, the name given to the hollow of Kashmir when it was completely submerged until, according to Hindu tradition, Vishnu used his trident to break open the *band* at Baramula and let the water flow out. The scientific view is that some volcanic agency caused a fissure and created what is now known as the Baramula gorge; the waters were then drained off and the alluvial plain of Kashmir was exposed.

* The mountains in the east and north of the State, rising to great altitudes, shelter extensive glaciers, which are the perennial sources of the numerous rivers of this country. Those of the Karakorum ranges, the Chogo Ganse, the Biafo, the Baltoro, the Hispar, the Saichar Ganri, etc., and those of the Nun Kun mountains, are among the largest ice-fields of the world.

Historical Notice

6. The history of the State as at present constituted is the history of various countries and peoples, and extends over a long series of epochs, and it would be impossible to narrate it here in any detail. A bulky literature on this subject has accumulated which, consisting of articles and books by persons of various nationalities, Chinese, Tibetan, Persian, Indian, English, American, French, German, and other writers, makes most interesting reading. Scarcely any traveller of repute has come to this country, either for pure recreation or bent on geographical or scientific research, who has not written something or other about our famous land. Of the classic indigenous literature on Kashmir one might mention the *Rajtarangini* * the *Rajavalipataka* and the *Tarikh-i-Rashidi* †. The *Gulabnama* was compiled in the reign of the late Maharaja Gulab Singh, the founder of the present ruling dynasty, by his Prime Minister, Diwan Kirpa Ram. Mention is also made of Kashmir by the Chinese traveller and historian Huien Tsiang, and also in *Ain-i-Akbari* and *Tuzuk-i-jehangiri*. People of various races, nationalities and religion have ruled various parts of the country in various ages, at times in perfect harmony with subjects and neighbours, at other times in bitter antagonism to one or both. What is now the Province of Jammu was in older days, and even in later times, a congeries of hill principalities of more or less independence, according to the strength or weakness of the central authority which is known to have existed from time immemorial at Jammu. Its history has been traced back for about 5,000 years. The importance of Jammu rose and fell alternately until, in the middle of the eighteenth century, Raja Ranjit Deo brought his kingdom to the zenith of its power. The reign of this chief also marked the beginning of the end; his unworthy successors gradually allowed the State to pass under the power and influence of the Sikhs, and thus the city of the great Jambu Lochan (for Jammu was founded by and named after that great ruler) with all the country dependent on it dwindled down to a state of mere subordination, only to be resuscitated in 1820 by the late Maharaja Gulab Singh. Gulab Singh, Dhyan Singh and Suchet Singh were the great-grandsons of Surat Singh, a younger brother of Ranjit Deo, and these three brothers, distinguishing themselves at the Sikh Court of Ranjit Singh of Lahore, gradually obtained the Jammu Raj entirely for themselves. Gulab Singh was made Raja of Jammu in 1820, in consequence of his defeating and capturing Agha Jan, the Rajput Musalman Raja of Rajauri, who was fighting the Sikhs. Dhyan Singh obtained the principality of Punch, and Suchet Singh the Ramnagar *ilaqa*. With this as a nucleus, the State began to expand. Basohli, Bhadarwah, Kishtwar, Bhimber, Rajauri were conquered and absorbed one by one, and the Dogra power travelled across the heights of the north-eastern hills until it reached the Laddakh country in 1840. The Budhist Raja ruling there succumbed to the Dogra forces under Wazir Zorawar. The Mohamedan Rajas of Kharmang, Kiris, Skardu, Khapalû Shighar, etc. in Baltisan were subdued one after the other, and there remained only Kashmir with its appurtenances to be incorporated to make this extensive State complete. This was accomplished on the occasion of the war between the British and the Sikhs in the Punjab. Appearing on the scene first only as a mediator after the battle of Subraon in 1846, Maharaja Gulab Singh acquired from the British under a treaty, on payment of Rs. 75 *lacs*, not only Kashmir (with Mozaffarabad, the land of Bambas and Khakas) but all the country lying between the Ravi and the Indus. This included the turbulent *ilaqa* of Hazara; while, on the other hand, under Major James Abbot's demarcation Manawar and Garhi *ilaqas* had been transferred to the Punjab. An exchange of these in 1847 made the State quite a self-contained and compact territory.

Kashmir itself has seen many vicissitudes of political power. Its history commences from the days of the Hindu Raja Gonanda, and the Budhist influence under the Rajas Asoka, Kanishka and others is also known to

* The joint production in Sanskrit of Kalhana, Jonaraja and Srivara, recently translated by Dr. Stein.

† By Mirza Haider who, during the reign of Humayun, attacked Kashmir (in 1532) from the side of Laddakh.

have prevailed in the valley. Then came the White Huns, under Mihirakula. Kashmir is known to have once owned allegiance to the Emperor of China, from whom Lalitaditya obtained his investiture. In the reign of the latter the power of Kashmir extended to India in the south and Central Asia in the north. During the rule of the Lohara dynasty, the Damaras gave much trouble by their depredations. In the early part of the twelfth century Khan Dalcha, the Tartar, invaded Kashmir. In the weaker days of Hindu rule two soldiers of fortune, Rainchan Shah (also known as Ratan Shah) of Tibet and Shah Mirza of Swat came into prominence. The former became a Musalman, and, marrying the daughter of the last Hindu Raja Ramchand, became the first Mohamedan king of Kashmir (1341 A. D.) He was succeeded soon after by Shah Mirza, under the title of Shamsuddin, and the dynasty known as that of *Salatins* of Kashmir (1359-1552 A. D.) takes its origin from him. These rulers were followed by the indigenous kings of the Chak tribe (1553-1585) who ruled the country until it passed into the hands of foreigners, the Mughals (1586-1751), the Afghans (1751-1818), the Sikhs (1819-1845) and the Dogras (1846-   ) in succession. After the acquisition of Kashmir by Maharaja Gulab Singh there was some trouble with the chiefs of the Frontier. Astore and Gilgit had to be reconquered and the petty principalities of Yasin, Hunza, Nagar, Ishkoman, Punial, Chilas, etc., had to be brought into political relationship with the State of Jammu and Kashmir. Chitral also was once subordinate to the State, but it eventually came under British rule.

The present dynasty of the ruling chiefs thus reaches back nearly a hundred years.

The rulers, with dates of their *regime*, are:

MAHARAJA GULAB SINGH, 1820-57 A. D.

MAHARAJA SIR RANBIR SINGH, G.C.S.I., 1857-85 A.D.

MAJOR-GENERAL HIS HIGHNESS MAHARAJA SIR PARTAB SINGH SAHEB BAHADUR, G.C.S.I., G.C.I.E., *Indar Mahindar*, *Sipar-i-Saltanat-i-Inglishia*, the present ruler.

The State was further consolidated by the amalgamation of the Chibhal and Ramnagar *ilaqas*. The latter was inherited by Maharaja Gulab Singh upon the death of Raja Suchet Singh. In Maharaja Ranbir Singh's time it was given as a *jagir* to his second son, Raja Ram Singh, but on the death of this prince it was again merged with the State. Chibhal originally formed part of the *jagir* of Raja Dhyan Singh of Punch. Under the family division it went to his son, Raja Jawahir Singh, who eventually became a recluse, and the *ilaqa* was amalgamated with the State.

Administrative Divisions

7. Although there has been no change in the external boundaries of the State within the decade under notice, extensive territorial rearrangements have taken place within the limits of its internal divisions of administration, owing to the activities of the Settlement Department and otherwise. These will be dealt with in detail later on, when the figures of variation in population come under discussion. It is only necessary to state here the administrative units as they exist at present, and it is these which have been followed in the present Census. Of what may practically be termed Revenue Divisions there are three: the *Qalamrau* or *Suba* (Provinces) of Jammu and of Kashmir, each under a Governor *(Hakim-i-ála)* and the Frontier Districts and Dependencies. Altogether there are ten districts *(Wazarats)* within these Divisions, each under a District Officer styled *Wazir-i-Wazarat*. The districts are again subdivided into tehsils. The latter have had numerous sub-divisions within them but the recent tendency has been to curtail their number. They have consequently not been taken into account in our operations at all, and their Census figures have been amalgamated with those of the tehsils to which they are subordinate.

The State proper is thus divided as follows:

Province	District	Tehsils
I. Jammu Province	1. Jammu District	(1) Jammu Tehsil, (2) Akhnur ,, (3) Samba ,, (4) Sri-Ranbir-Singhpura ,,
	2. Jasrota District	(1) Jasmirgarh ,, (2) Kathua ,, (3) Basohli ,,
	3. Udhampur District	(1) Udhampur ,, (2) Ramnagar ,, (3) Ramban ,, (4) Kishtwar ,,
	4. Riasi District	(1) Riasi ,, (2) Rampur Rajauri ,,
	5. Mirpur District	(1) Bhimbar ,, (2) Mirpur ,, (3) Kotli ,,
II. Kashmir Province	1. Kashmir North	(1) Uttarmachhi-pura Tehsil, (2) Baramula Tehsil, (3) Sri-Partab-Singhpura ,,
	2. Kashmir South	(1) TehsilKhas, (2) Avantipura Tehsil, (3) Kulgam ,, (4) Anantnag ,,
	3. Muzaffarabad District	(1) Karnah ,, (2) Uri ,, (3) Muzaffarabad Tehsil
III. Frontier Districts	1. Laddakh District	(1) Laddakh Tehsil, (2) Kargil ,, (3) Skardu ,,
	2. Gilgit District	(1) Astore * ,, (2) Gilgit ,,

* Astore has since the date of Census been abolished as a tehsil and amalgamated with Gilgit tehsil as a sub-division.

Of the internal *jagirs* and dependencies there are: (1) Punch, (2) Bhadarwah (with miscellaneous *jagir* villages of Sri Raj Kumar Hari Singh Saheb Bahadur), and (3) Chaneni, the holders of which enjoy powers of internal management in a descending order. On the Frontier there are several petty Chiefships in feudatory relation with the State; these are under the direct charge of a Political Officer of the Government of India. Such are:

(1) Punial, (2) Ishkoman, (3) Yasin (with Kuh and Ghizar), (4) Hunza, (5) Nagar, and (6) Chilas.

There is another isolated unit, Mansar village, which, though lying in Tibetan territory, belongs to the State, paying revenue to it. This village is under the *Wazir-i-Wizarat* of Laddakh. To guard the interests of the Central Asian trade a Political Officer, designated the British Joint Commissioner, is stationed at Laddakh. In the event of disputes between the foreign traders this officer exercises coördinate jurisdiction with the State Wazir at Laddakh. He also directs the maintenance of the treaty road between Yarkand and Kashmir, through Laddakh. The *nayabats* (subdivisions of tehsils) now existing are Naushahra, in Mirpur district, Dorû, and Malshahibagh in Kashmir South, Bandipura and Gurez in Kashmir North and Bunji † and Astore in Gilgit.

Political Status

8. Simultaneously with other marked characteristics of the State, its political status has gone through a variety of changes ever since its inception and consolidation in its present form. Under the treaty of 1846 Maharaja Gulab Singh entered into a federal alliance with the British Government, and during his life-time the State enjoyed an independence larger than is possessed by the ordinary Native States of India. Later on, in the reign of the late Maharaja Sir Ranbir Singh, a 'Political Officer on special duty in Kashmir' was appointed to grant passports to European visitors (whose number had increased as the country became more settled) and to serve as a medium of communication between the Durbar and the Government of India. With the accession of His Highness the present Maharaja in 1885, a Resident in Kashmir was appointed in place of this special officer. In 1887, at His Highness the Maharaja's own request, a Council was constituted to conduct the administration of the State, under the general control of the Resident. This Council consisted of His Highness' brother, the late Raja Sir Amar Singh, K.C.S.I., and two selected officials from the British service. In 1891 the Maharaja assumed the Presidency of the Council, with Raja Amar Singh as Vice-President. Full powers were resumed by His Highness the Maharaja in 1905, since when he has himself carried on the administration. The State, amid all these changes, has all along enjoyed full sovereign powers so far as its internal administration is

† Abolished since and included in what is now the *nayabat* of Astore in the district of Gilgit.

concerned, and is under the suzerainty of the British Government, through the Government of India, in respect to its foreign affairs.

Administration

9. During the rule of the two previous Maharajas only one official assisted in the administration as Prime Minister of the State. At the beginning of the present *regime* two Ministers were appointed, and when the Council period passed away their number was increased to three—the Revenue, the Judicial and the Home Ministers—whose functions were supervised by Raja Sir Amar Singh, as Chief Minister. Later, the office of Judicial Minister was converted into that of High Court Judge, and the other Ministers were in charge of Revenue, Home affairs and Public Works. This arrangement has undergone a fresh change only recently (April 1912) when one ministerial post was abolished and the departments attached to it were distributed among the remaining Ministers, the Forest Department at the same time being transferred from the direct charge of the Chief Minister to that of the Revenue Minister. The allocation of the business of the State as it now stands is as follows:

Chief Minister.—Rai Saheb Diwan Amar Nath, C. I. E., in direct charge of Foreign Department, Dharmarth Funds, Toshakhana, Reception, Bughikhana and Stables, Malmaveshi, Trout Culture, Game Preservation and State Rakhs.

Home Minister.—Rai Bahadur Dr. Mitra, in charge of Home, Public Works (Buildings, Roads and Irrigation), Education, Police, Medical, Mining, Electricity, Dredging, Municipality, Jail, Telegraph, Meteorological, Archæological, Press and Museum Departments.

Revenue Minister.—Khan Bahadur, Sheikh Makbul Husain, B. A., M. R. A. C., Bar-at-law in charge of Revenue, Settlement, Agriculture, Horticulture, Wine Manufacture, Mulberry culture, Sericulture, Moghul Gardens, Hop Gardens, Forests, Kût Root, Customs and Excise, Civil Veterinary, Horse and Mule Breeding, Cattle Breeding, Arboriculture, Vineyards, Revenue Canals, Grazing Dues, Nazul, State Property in British India, Accounts, Reserve Treasury, Stamps and Stationery.

The Judicial administration of the State is in the hands of the High Court Judge, R. B. Pundit Radha Kishun Kaul.

Army and Transport are under the Commander-in-Chief, which office is held at present by His Highness the Maharaja Saheb Bahadur himself.

The affairs of the State are governed by definite laws, rules and regulations. The land has been assessed to cash revenue in lieu of payment in kind, the rights of agriculturists have been defined and determined by means of a regular settlement, and the people on the whole enjoy a much greater sense of security than prevailed ever before. Justice is administered by a well regulated hierarchy of courts (possessing combined civil and criminal powers —Munsifs, Sub-Judges, Chief Judges and the High Court. Crime is dealt with by means of a well organised police. The Accounts, the Forest, the Settlement, the Public Works including Irrigation, the Game Preservation, the Silk Manufacture, the Wine Factory, Dredging and Electricity are in executive charge of European officers of great ability and experince, and the whole business of the State is conducted with an efficiency it has never known before.

Land tenure and revenue system

10. The fiscal history of the State is also a long one. The revenue system here as elsewhere in India dates from the Moghul period of Indian history. The first methodical settlement of revenue in Kashmir was made by Raja Todar Mal, the Revenue Minister of Akbar. The primitive and crude system of payment of the share of Government in kind lasted here till very recent times, and was a source of great oppression and hardship to the people, resulting in wholesale corruption in the collecting agency and the consequent impoverishment of the people. The *Kardars* and *Chakladars* robbed both the State and the ryots, and the whole revenue adminstration was rotten to the core. The first attempt at a revenue settlement, in its modern sense, was made in 1873, when the short term of three years was given. Cash payments do not, however, seem to have been introduced till 1880 A. D.; but even then much latitude was allowed to the local officials in fixing the proportion of payment to be made in cash and in kind, in individual cases.* Regular

* In Laddakh, grain payments are still in force in certain cases. This is unavoidable, as in the interests of the Central Asian trade the State has to maintain granaries at important halting stages, and these can be provisioned only by this means.

settlement did not come into existence until 1887, when a complete survey was made of the valley of Kashmir and a ten years' settlement was given. Since that time the operations have been constantly going on, originally and as revisions, in various parts of the State, and now every tehsil and district is properly settled with the exception of Basohli, Ramnagar, Ramban and Kishtwar, where, however, operations are now in progress.* Amongst the *jagirs* Punch alone is known to have had a regular settlement. The proportion of the State share of the produce of land has also been changing from time to time. It is alleged to have been half in the time of the *Salatins* of Kashmir, and two-thirds during Moghul rule, but it is now at an all-round rate of 30 per cent on gross assets, which include fruit crops and all *siwai* (miscellaneous) items.

The land tenures here are of a rather bewildering description, but the system is mainly *ryotwari*, except that in the majority of the tehsils of Jammu Province proprietary rights† are possessed by landowners. In the Frontier districts, Kashmir Province and the *milkiat-i-sarkar* tracts and tehsils of Jammu Province all land is regarded as the absolute property of the State, and the people (cultivators and others) hold it directly from the State. A variety of tenant rights exists, from tenancies-at-will to occupancy tenancies, and even exproprietary right and inferior proprietorship. Classed territorially the existing land tenures are :

I.—Kashmir Province and Frontier Districts

1. LANDHOLDERS :
   - (1) *Asamis*—peculiarly so called as they are not mere tenants but used to be landowners prior to the appropriation of the proprietary rights by the State. But for the fact that the dues they pay to the State are *revenue*, as distinguished from *rent*, they might more appropriately be called exproprietors ;
   - (2) *Chakdars*—who acquire under Regulation 6 *asami* rights by one year's cultivation ;
   - (3) Absentee *asamis*—cultivating only by means of hired labour ;
2. TENANTS :
   - (1) Holding directly from the State (*ryotwari* system) ;
   - (3) *Mustaqil Kashtkars*—holding land in occupancy title from the *asamis* ;
   - (3) Sub-tenants.

II.—Jammu Province

1. LANDHOLDERS in *milkiat-i-sarkar* and LANDOWNERS in *milkiat-i-zamindar* areas :
   - (1) *Maliks*—enjoying full proprietary rights. They exist only in *milkiat-i-zamindar* areas ;
   - (2) *Maurusi harf-i-alif*—holders of occupancy titles, class A. These exist only in *milkiat-i-sarkar* areas and correspond to the *maliks* of *milkiat-i-zamindar* areas of this Province, and the *asamis* of Kashmir and Frontier Provinces ;
2. TENANTS :
   - (1) Occupancy tenants of class B. (*maurusi harf-i-be*) holding land from *maliks* and *maurusis A*. They correspond to *mustaqil kashtkars* of Kashmir ;
   - (2) Tenants-at-will—holding from the landholders as well as from the State, having no rights of occupancy ;
   - (3) Sub-tenants.

Besides these there are some other shades, both of proprietary and tenancy rights, which it is difficult as well as unnecessary to define here. All this complexity, which must necessarily lead to a good deal of confusion, is

* The settlement of Udhampur tehsil has been finished only within the course of the present Census operations, and the dates when others have had a regular settlement, either originally or on revision are : Tehsil Jammu 1895 A. D., Samba 1895, Sri Ranbirsingpura 1885, Akhnur 1896, Kathua 1892, Jasmirgarh 1892. Basohli is under settlement at present. Riasi 1908 (Kund and Nandimarg circles 1906), Rampur Rajauri 1906, Udhampur 1911, Ramnagar, Ramban and Kishtwar are being settled. Mirpur 1900, Bhimber (untraced), Kotli 1904, Muzaffarabad 1899 (Thakiala Parao 1906). Uri 1898, Karnah 1901, Anantnag and Avantipura 1905, Kulgam 1905, Tehsil Khas 1905, Baramula 1905, Sri Partabsingpura 1903, Uttar-Machchipura 1905, Laddakh 1909, Kargil 1911 (Zanskar *ilaqa* 1909), Skardu 1901, Astore 1894, and Gilgit 1894.

† The Settlement Commissioner has reported that Mirpur, Ramnagar, and probably Basohli, will be the only tehsils in Jammu Province where proprietary rights will not be conceded to the landholders.

due to there being no local law of rent and revenue. The Tenancy and the *Malguzars'* Bills are now upon the anvil, and when they have become law land tenures will have been placed on a definite and more intelligible footing.* For the purposes of Census, however, all this detail was not required. The important distinction from an economic point of view is between the persons who cultivate themselves and those who do not, but live on rent paid to them by others. Our classification of agriculturists has therefore been only amongst rent receivers, rent-payers and agricultural labourers.

Means of Communication

11. In spite of all that has been done to improve the situation in this connexion there is a great paucity of means of communication and there are still many parts of the State which at certain seasons of the year remain quite cut off. The cost of opening up the country is exceedingly heavy, and extensions can be taken up only gradually. At present there is much activity (especially in Jammu Province) in improving *road communications.* Former bridle roads are being opened out for cart traffic and the Revenue authorities are trying to establish good communication between village and village. A great scheme for opening the Banihal road for wheeled traffic, with a rope-way for the transmission of goods across the Pass, has been sanctioned. The widening of the Batot-Kishtwar road, which will open up trade between the higher hills and the Udhampur mart, forms part of this scheme. Katra, the terminus of the pilgrimage route to Vishnu Devi, has been made accessible by tonga. The abstract given in the margin will show that there has been an all-round increase in road mileage during the decade, but even so there is much room for further activities in this direction.

Provinces and Jagirs	Reported length of roads of all classes	
	1901	1911
Frootier Districts and *Ilaqas* ..	1,379	1,534
Kashmir Province ..	[illegible]	643†
Jammu " ..	[illegible]	714
Punch *Ilaqa* ..	..	83
Bhadarwah *Jagir* ..	141	141

† Kashmir roads have not been fully reported.

Of *Railway* the State continues to have very little, sixteen miles of the Tawi-Suchetgarh branch of the North-Western Railway being the only length of line that lies within it.

Telegraphic facilities are ample, but it would be well to connect all the remaining tehsil and district headquarters with the seat of Government. It is a special feature of the State that it has its own Telegraph Department, which deals with messages not only in English, but also in Urdu. The mileage of Telegraph lines is quoted in the margin. It has, it will be observed, increased considerably during the decade under review.

Description	Length of line in miles	
	1901	1911
Imperial (British)	366·8[illegible]	652·79
State .. .	590 0	570¼‡

‡ This has further increased to 584¾ by a line of 14½ miles having been opened between Jammu and Akhnur.

The *Postal Service* is Imperial throughout, and though extensive there is room for further expansion.§

Rainfall

12. Statistics concerning the rainfall in the State during the decade have kindly been supplied by the Director-General of Observatories, Simla, and the following averages have been worked out from the same :

NAME OF DISTRICT	COMPARATIVE ANNUAL RAINFALL STATISTICS										
	Normal rainfall for decade 1901–10	Actual rainfall									
		1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
1	2	3	4	5	6	7	8	9	10	11	12
Jammu District	42·34	37·10	21·79	64·58	30·87	38 46	53 79	36·44	51·41	49·02	39 59
Jasrota "	49·40	40·86	23·66	56·57	45·43	45·91	60·53	40·94	61·29	62 63	52 77
Udhampur "	54·11	45·49	35·50	58·16	47·98	53·75	51·46	56·40	60·14	69 12	60·74
Riasi "	61·63	50·80	42·40	60·35	45·16	58·47	83·75	55 78	76·41	78·57	64·65
Mirpur "	38·06	35·83	26·90	35·46	33·94	35·77	40·98	37·10	58·93	48·89	42·81
Punch *Ilaqa*	59·62	58·19	49·00	51·67	53·02	70·62	64·79	61·70	57 81	67 66	61·76
Kashmir North	36·41	18·71	18·82	41·10	33·26	35·86	29·68	38·80	42·89	39·74	40·60
" South	32·55	20·58	14 40	35·29	28·82	31·07	30·26	38·02	33·30	41·69	33·45
Muzaffarabad District	49·90	46·94	38·53	53·81	53·10	54·21	48·93	53·10	48·47	47·88	53·99
Laddakh "	6·79	4·99	6·08	7·28	5 61	10·67	6·92	6·20	7·86	4·38	7·79
Gilgit "	5 36	4·66	6·02	4·74	4·16	7·33	5·04	4 80	7·27	4·03	5·53

* Among the Coronation boons His Highness the Maharaja has been pleased to grant occupancy rights to all the tenants holding from the State. This is a very substantial gift, and the cultivators have hailed it with great appreciation.

§ For a further discussion of Telegraph and Postal Services see Chapter XII.

The rainy season, as a season, obtains only in the regions outside the Panjal ranges, or, in other words, the Province of Jammu. The strength of the monsoon becomes diminished as it crosses the first high range, which may be called the outer wall of Kashmir, and the rainfall in that valley is comparatively scanty* in consequence. There is a further diminution in precipitation across the central range, which is higher still, so that in the Tibetan and semi-Tibetan tract of Laddakh and Gilgit districts, that is to say the Indus valley, the rainfall is only nominal and becomes a negligible factor in the economy of seasons and agriculture of the place. The mean averages worked out from the annual rainfall during periods varying from 1891-1910 to 1905-'10 give the normal quantities of the fall for the four natural and the three main administrative divisions, as given in the margin. Within each tract there is, however, a large range of variations.

I. Submontane and semi-mountainous tract	40·99
II. Outer Hills	56·16
Total Jammu Province ..	*48·52*
Kashmir Proper	*34·21*
III. Kashmir Province (Jhelum Valley) ..	37 69
IV. Tibetan and semi-Tibetan Tract (Indus Valley) *i. e.* Frontier Districts	6·44

In the submontane and semi-mountainous tract, for instance, we have a normal rainfall of from 35·23 inches of Mirpur to 47·71 of Akhnur; in the Outer Hills from 34·51 of Kishtwar† to 107·57 of Gulabgarh in Riasi tehsil; in Kashmir from 28·31 of Srinagar to 77·72 of Sonamarg; and in the Frontier districts from 3·35 of the Leh Observatory to 20·46 of Dras in Kargil tehsil. From an examination of the detailed figures it further appears that the precipitation is greatest in places lying at the foot of high ranges on either side : *e.g.*, Gulabgarh (107·57), Kulgam (38·10), Baramula (37·97), Sonamarg (77·72) and Dras (20·46), stations on the far side receiving the lesser quantity.

This distribution, it is noteworthy, is quite in accordance with the needs of the several localities concerned. The ordinary plain lands of the submontane tract require just that amount of rain for rearing a good crop which is required elsewhere on level and open grounds. They have a regular rainy season from July to September, when the greatest falls are registered. The cultivation in the outer hills, where snowfall is light and the snow does not last long enough to be of use for irrigation purposes, must of necessity be very precarious. That tract, therefore, requires a larger rainfall ; this Nature duly provides in normal years. The country beyond the first high range, over which snowfall is fairly heavy, is dependent on the melting of the snow for the irrigation of crops, and consequently does not need much rain. Occasional falls at a time when the hill torrents are dried up in August and September are all that is needed ; the remaining quantity of the rain only falls with sleet during the winter months. In the tract beyond the central range, with very indifferent and sandy soil, cultivation is solely confined to irrigated areas, and irrigation is effected only by means of streams caused by the melting of the snow that is so plentiful there. Absolutely no rain is required, and scarcely any falls.

This country, it may further be noted, lies mainly in the range of the Arabian Sea current of the monsoon, and it is only the outer fringe of the Bay of Bengal current that reaches, when strong enough, its south-eastern parts.

Temperature

13. Closely connected with rainfall, and a factor equally important as regards its effects on the population, is the temperature of the atmosphere. The abstract in the margin, prepared from figures supplied by the Meteorological Department of the Government of India, tells its own tale, and the figures need but little comment. January and August may be considered the coldest and the hottest parts of the year in the hill countries ; this is fully borne out when we examine the figures in detail. The *maxima* and *minima* show the mean averages during these months, as well as the annual mean

Place	10 years mean average (1901–10)				Annual mean	
	January		August			
	Max.	Min.	Max.	Min.	Max.	Min.
Srinagar (Kashmir) ..	42·2	27·0	85·1	65·4	66·3	44·2
Leh (Laddakh) ..	28·7	7·9	74·9	49·2	54·0	29·2
Gilgit ..	46 0	32·3	95·8	71·3	72·4	52·0

* For if we exclude Sonamarg figures, the mean for Kashmir falls to only 33·61 inches, and that of Srinagar itself to 27·65.

† The configuration of this *ilaqa* and the peculiarity of its situation make it very susceptible to droughts, and consequent famines.

worked out from the actuals of the last decade. When a mean is struck between the two extremes of the annual average the figures obtained are 41·6, 55·2, and 62·2 for Leh, Gilgit and Srinagar, respectively.

These figures taken absolutely are, however, misleading, inasmuch as they simply represent the thermometric condition of the locality where the Observatory stands. To gain a true idea of the temperatures of the different tracts of this country it is necessary to take into consideration the following further facts and figures. The temperature of Srinagar, for instance, should be collated with that of Sonamarg in the Sindh valley, which has in January a maximum of 32·9 and a minimum of 11·9. In August its temperature never rises above 70·5, and falls as low as 48·7; and its annual means are 53·6 and 29·4. In the District of Laddakh, Leh should be compared with Dras on the one hand and Skardu on the other; the figures for them are given below:

DRAS ...	January ...	Maximum ...	... 18·8
		Minimum ...	... − 9·8
	August ...	Maximum ...	... 79·0
		Minimum ...	... 48·5
SKARDU ...	January ...	Maximum ...	... 34·5
		Minimum ...	... 16·7
	August ...	Maximum ...	... 87·0
		Minimum ...	... 60·3

No complete meteorological statistics are available for Jammu,* but, like the State as a whole, that Province is a microcosm all by itself, in this as in many other respects. Its temperature ranges from what may be roughly stated as considerably above 112° in summer at Jammu *khas* to a variable number of degrees below zero in winter in Padar (near Zanskar) Marua, Warwan in Kishtwar tehsil, Gulabgarh in Riasi and Nandimarg and Kund near Ramban.

Seasons and climate

14. With this diversity of rainfall and temperature, the seasonal and climatic conditions of the country must necessarily vary a great deal. In respect to *seasons* the State may be considered under two main heads, *viz.*, (1) the country this side the Panjals, where the three usual seasons of India obtain, the summer, the rains, and the winter; and (2) that beyond the Panjals where summer and winter alternate, with, of course, the intermediary periods of spring and autumn. *Climate* varies according to the altitude, the configuration of the land, the situation, the presence or proximity of forests, accumulations of snow, moisture and geological peculiarities. Every gradation of climate prevails. In the sub-montane and semi-mountainous tracts of Jammu Province heat is experienced which is even more than tropical at times; then we have the temperate climate of Kashmir and the frigid cold of the Frontier districts, especially of the Dras, the Zanskar and the Rukshu valleys. In low-lying parts of the valleys the temperature is always much higher than on the hill sides or mountain tops. Again, the airy and cool climate of the open vale of Kashmir differs materially from the simmering atmosphere experienced in deep, narrow valleys like Karnah, Bunji, Gilgit, and Chilas. The climate of the well-drained *ilaqa* of Kishtwar, notwithstanding its narrower dimensions, is much more salubrious than that of damp Kashmir, even though their elevations are about the same. It is cooler at Dras than at Leh, because of the heavier snowfall at the former place. The shady Gulmarg and Tahjawaz afford a much more healthy climate than can be found in any other side-valleys of Kashmir. The formation and consistency of the soil, too, exert their influence upon the climate. Even where the country is open and flat the proximity of rocks to the surface causes the land to become rapidly heated during the day, and the radiation after sunset being equally rapid, the nights are rendered cool. To this cause are undoubtedly due the extremes of heat and cold in summer and winter that form the distinctive feature of the climate in the *kandi* tracts of and around Jammu. Situated as is this State in the extreme north-west of India, the days in summer are longer, there being a clear difference of one hour between

* The Meteorological Observatory at Jammu was opened only on 1st May 1910. The hottest part of the year in 1910 was June, with 112°, and the coolest, December, with 37°, as against 110° and 42° of 1911.

here and any place in Hindustan proper. In June the sun at Jammu or Srinagar sets at about 8 P. M.; thus the summer nights are only of nine hours' duration, as against fifteen of the day.* In winter the position is naturally reversed, and we have long nights and short days.

Soil and agriculture

15. These general remarks regarding the influence of the country on population may not be concluded without some reference to the agricultural conditions of the country. With such variations in the climate it is not surprising that we find as great a variety in the staples grown in the various parts of the State. Of the *soils* in Jammu those in the flat sub-montane tract are of the same classes as exist in *tarai* lands elsewhere in India; next above this moist and malarial tract come the *kandi* table-lands of red loam, intermixed with shingle and stone, cultivation on which depends entirely on the monsoon rainfall. The next belt includes the higher mountain surfaces (the outer hills) with its *prati* lands, where limestone beds either penetrate or are immediately beneath the surface of the soil, and cultivation is consequently precarious. The northern parts of this tract, consisting of Bhadarwah, Kishtwar, Ramban, upper Riasi, Rajauri, and Kotli are cold countries, and have all the character of the country beyond the Panjal range. In Kashmir valley itself there is real alluvial soil of great fertility. The classes generally recognised are *grutû* (clayey soil), *bahil* (rich loam), *sekil*, (light loam with sandy subsoil), *dazanlad* (low-lying swamps) and *nambal* (a rich peaty soil). The famous *karewas* (plateaux) consist of dark *grutû*. In the Frontier districts cultivation is very stinted and is confined to the alluvial lands of their river system, and their classification is based on their distances from the village site.

In the sub-montane and semi-mountainous tracts, and the lower hills of Jammu Province the *crops* and grains sown are very much the same as in the Punjab; *viz.* wheat, barley, gram, *sarshaf* (rape) in *rabi* (spring) and maize, millet, pulses, cotton, rice and sugarcane in *kharif* (autumn). Of rice there is very little except in the district of Jasrota. In the higher hills of this Province, as well as in Kashmir proper, the chief crop is *kharif* and—what may appear to be a contradiction in terms—it is principally an irrigated *kharif*. A severe winter prevents a good *rabi* cultivation. The principal crop in these parts is rice, and next to it the grain peculiar to this country, buck-wheat, locally called *trumba*. Maize is grown on higher levels having good drainage. In the Frontier districts the Tibetan barley (*grim*) is the main produce. In Baltistan the turnip is largely grown. Saffron† is grown only on the *karewas* of Pampur in Kashmir, and in a couple of villages in Kishtwar.

Irrigation

16. As has been noticed above, irrigation on the higher hills is mainly from the *hill-torrents* formed by the melting of the snow, and it is regulated by the cultivators themselves, who provide watercourses, properly graded, for their fields. The only attempt on the part of the State to render assistance in this respect is the construction in Laddakh of the Karbathung canal, which is still in progress. This will, by regulating the flow of the Pashkim nullah, reclaim a plateau several miles in extent near Kargil. Of the *canals*, some are worked by the Revenue and others by the Public Works Department. No details of the mileage of the former are obtainable, but of the latter (parts of which are worked by the Irrigation Branch of the Punjab Public Works Dept.) details are noted in the margin. The greatest need for State assistance is in the parched *kandi* tracts, both in Jammu and Kashmir, where even drinking water is obtained with great difficulty and the people are in great distress during the long summer months. It may be found possible to work out some scheme of tank irrigation in those parts. There is also a crying need for the utilisation of the State share of the Ravi water in Kathua. Most of

I.—*State*	
(1) Ranbir canal ..	138·97
(2) Partab canal ..	25·59
Total Jammu Province ..	164·56
(3) Martand canal ..	37·00
(4) Lal Kul canal ..	20·00
Total Kashmir ..	57·00
II.—*British Government*	
Upper Jhelum canal ..	17·23
Total ..	238·79

* The longest and the shortest day being, of course, the summer and the winter solstices, respectively.

† There is great scope for improving the valuable industry of saffron cultivation, which is at present deteriorating. Suitable lands for the purpose are by no means restricted in either of these two places.

the improvements under this head have, it must be noted, taken place within this decade. *Wells* as a source of irrigation form a negligible quantity in this hilly country. They are met with in any considerable number only on the plains at the foot of the Jammu hills, and also to some extent in the flat portions of Kashmir wherever the water level is, owing to the proximity of the river, not very low.

Famines, floods and earthquakes

17. No account of this country can be complete without a mention of the natural calamities to which it is susceptible and which have played so important a part in the past history of its people. *Famine* caused by drought is confined to the areas which depend for their crops on the seasonal rainfall, *viz.*, the Province of Jammu. In the Frontier districts it is only the deficiency in snowfall that matters. The peculiarity of Kashmir, on the other hand, is failure of crops due to *floods*. The outlet at Baramula for the drainage of the expansive valley is very narrow and, given a heavy snowfall in the winter and a rainfall of two or three days continuously in the ensuing summer, the volume of water that passes through the Jhelum exceeds the capacity of its bed, and the inundation of the whole flat portion of the valley which results causes considerable loss of life and crops with the ensuing famine conditions. The memorable floods of 1893 and 1903* played great havoc with life and property in Kashmir valley. The former flood swept away six of the seven bridges† over the Jhelum in Srinagar city. The State is making every effort to prevent these recurring floods and consequent distress, and a large dredging scheme is being carried out at Baramula, at an estimated capital cost of Rs. 14,36,500. The overflow of the Indus also causes occasional damage in the lower valleys of the Frontier districts.

Earthquakes are not uncommon. The Laddakh country constantly experiences shocks, but these are generally slight. In Kashmir valley shocks of earthquake are often felt; there were two in 1910 and five in 1911. The great Kangra valley earthquake in April 1905 was felt throughout Jammu Province, with varying severity at different places, and besides causing a few deaths did considerable damage to house property. The occasional injury to crops in Jammu Province and Punch owing to excessive rain, heavy snowfall, hail, and locusts scarcely calls for remark.

Epidemics

18. *Cholera* is the one great scourge of this country, especially of the Kashmir valley, where the accumulated filth of ages affords a fertile breeding ground for the germs of this fell disease. A cholera epidemic, once it breaks out, becomes very difficult to control, still more so to eradicate; it runs its course month after month ruthlessly decimating the population. During the decade under report two severe outbreaks have occurred in Kashmir, resulting in considerable reduction of population. The last one synchronised with the present Census, and this coincidence did not fail to elicit adverse comments against the measure amongst persons superstitiously disposed. The epidemic prevailed in a virulent form throughout the valley, and travelled even across the high mountains enclosing it into Ramban, Kishtwar, Bhadarwah, Punch and Rajauri in the south and Skardu in the north. The figures supplied by the Chief Medical Officer of Kashmir show a total of 18,448 seizures and 9,218 deaths in that province alone.

In Jammu Province *plague* remained active throughout the decade and accounted for a heavy death roll, especially in the low-lying parts of the country, where the physical conditions that prevail are similar to those in the plains of the Punjab. Even in the year of the present Census it caused some loss of life in Mirpur, Akhnur, Sri Ranbirsinghpura, Jammu and Jasrota. It is to be regretted that no reliable statistics of death from plague are procurable, but the disease has no doubt been a powerful factor in arresting the growth of, if not actually reducing, the population of this province.

* There have been some minor floods in recent years, too, *viz.*, those of 1907 and 1909, and there was a slight overflow in the present year.

† These numerous bridges of the city also cause much obstruction to the Jhelum waters, and no doubt contribute greatly to the rapid submersion of the riparian portions of the town whenever there is a flood.

Of the minor ills which human flesh in this country is heir to may be mentioned *malaria*, which occasionally occurs in a malignant form in the lower regions of Jasrota, Jammu, Mirpur districts, Punch Ilaqa and Karnah tehsil in Muzaffarabad, *small-pox* and *measles* in Gilgit and Skardu, and *typhoid* fever in Laddakh. The latter were active in the Frontier districts in 1910 and 1911. Considering the highly contaminated water consumed by the majority of the people in this hilly country enteric fever must be a constant companion of theirs, and it is only owing to lack of proper diagnosis that it is so rarely mentioned. *Eczema* on the crown of the head (*ganj*) and *venereal diseases*, in chronic and acute forms, are national ailments of the Kashmiri and of the hill tribes of Jammu Province, respectively; and *goitre* is very much in evidence in Baltistan on the one extreme, and the environments of Jammu on the other.

Calendar and Court Language

19. Amongst the minor matters connected with an account of the general conditions of the State may be mentioned the special calendar in use here, and the language in which the State offices keep their records. The Hindi year in vogue, though called "Sambat," is somewhat different from that observed in India. The months and days of 1968, Kashmir Era, corresponding to 1911-12, were, for instance, as follows:

Name of month.		*No. of days.*	*Name of month.*		*No. of days.*
Baisakh	...	31	Kattak	...	30
Jeth	...	31	Maghar	...	29
Hár	...	32	Poh	...	30
Sawan	...	31	Mágh	...	29
Bhadron	...	31	Phaggan	...	30
Asuj	...	31	Chet	...	30

The days in each month, as is apparent from the official diaries published every year, vary each year, the chief aim being to adjust the local months to the English calendar and complete a year of 365 days. This is treated as the financial year.

The Court language has till very recently been Persian. In Maharaja Ranbir Singh's reign an attempt was made to introduce Dogri script, but it did not succeed. At present all the State business is conducted in Urdu, except in the Secretariat, where English and Vernacular (Urdu) branches are maintained side by side.

(II).—Area, Population and Density

Statistical reference

20. The detailed figures of matters connected with this chapter are contained in Imperial Tables I, III and IV, and Provincial Table I, that form part of the second volume of this Report, and the percentages and proportional expressions will be found in the seven subsidiary tables printed at the end of this chapter. The figures in the Imperial tables are displayed by provinces and districts, in the Provincial tables by tehsils and in the subsidiary tables by natural divisions. The discussion of variations will form the subject-matter of the next chapter; here we have to confine ourselves to the exposition of the figures as they stand, according to the present Census.

Area

21. The total area of the State as ascertained at the present Census is 84,432 square miles, as against 80,900 of the former.* The only new area that has for the first time come under Census operations is the small village of Mansar, with a total population of 190 souls, but it can hardly affect the total area to any appreciable degree, considering that its estimated extent is barely 55 square miles. The increase is solely due to the more accurate compilation of the figures that was secured through the assistance of the Settlement Department of the State.

Inter-territorial comparisons

22. From the totals now obtained it will appear that among the Native States of India this State is second to none in respect to size. It is distinctly larger than Hyderabad (82,698), is nearly three times as large as Mysore (29, 475), a little less than four times the size of Bikanir (23,315) and of Gwalior (24,384), more than five times that of Jaipur (15,579) seven times

* As to the authenticity of the new figures, *vide* footnote to § 1 *supra*.

that of Indore (9,004) and of Bhopal with other petty States included in that Agency (9,154), more than ten times the area of Baroda (8,182), and very nearly twelve times that of Travancore (7,593).

Among the British Indian Provinces the State stands in a ratio of 28 to 13 with the North-West Frontier Province (38,918), 28 to 33 with the Punjab excluding its Native States (99,779) and 21 to 28 with the United Provinces (112,356). It is considerably larger than the Central Provinces excluding Berar and the Feudatory States (82,057), is in the proportion of 7 to 12 with Madras (143,924), and 21 to 19 with Bombay, excluding Sind, Native States Agencies and Aden (75,993).

When we compare this State with foreign countries we find that while on the one hand Nepal (54,000) has a little less than two-thirds and Ceylon (25,332) less than a third the area of it, it has on the other hand nearly one-third that of Afghanistan (250,000), more than one-half that of Japan (147,655) and is almost equal in extent to Korea (86,000) and Queensland (87,884). It has seven times the extent of Egypt (12,013). England and Wales (58,324) have about two-thirds the area of this State and Scotland (30,405) and Ireland (32,360) a little more than one-third each. It is much more than double the size of Portugal (35,490), treble that of Greece (25,014) and about half that of Spain (194,783). Turkey-in-Europe (65,350) is but slightly more than two-thirds its size.

Comparison amongst the internal divisions.

23. As regards its internal divisions, a glance at the territorial map, and Imperial and Provincial Tables I, would show that it is the Frontier Province which makes up the largest proportion of the area of the State, being more than two-thirds of it, if we include the Frontier *ilaqas*, and very nearly that if we exclude them. Of the remainder, the areas of Jammu and Kashmir Provinces stand in the ratio of 3 to 2. Among the districts, excluding the *jagir* of Bhadarwah (607), the smallest is Jammu itself (989) and the largest is Laddakh (45,762). In Jammu Province, Udhampur (4,399) is the most extensive of all the districts. It comprises one-third of the entire area of the province. When the pass on to consider the areas of the tehsils we meet with the striking feature that the two Provinces of Jammu and Kashmir combined make only two-thirds of the area covered by Laddakh tehsil alone, and if we exclude from Jammu Province the two internal *jagirs* of Bhadarwah and Punch, as well as its large mountainous district of Udhampur, either of the two other tehsils of Laddakh district exceeds that Province in area. The other large tehsils are Uttarmachchipura (2,492) in Kashmir and Kishtwar (2,823) in Jammu; and now that Astore has been amalgamated with Gilgit, the latter has become yet larger (3,118). The smallest is Sri Ranbirsinghpura (159). The areas and populations of these territorial divisions, however, will, when we come to the discussion of the density of the population, be found to vary in an inverse proportion to each other; this is because the more extensive units are so intensely mountainous.

Population

24. The total population of the State, with all its *jagirs* and dependencies, as enumerated on the night of 10th March, 1911, amounts to 3,158,126* souls (1,674,367 males and 1,483,759 females), as against 2,905,578 (1,542,057 males and 1,363,521 females) at the last Census, which was taken on 1st march, 1901, with a net increase of 252,548 souls and a proportional increase of 8·69, or roundly 9 per cent. The proportion of this increase spread over the various parts of the State is discussed in the succeeding chapter.

Territorial distribution of the population

25. The population is distributed over three Provinces of the State: Jammu (1,597,865), Kashmir (1,295,201) and the Frontier Districts (265,060). Kashmir proper has now a population of 1,099,996. Of the internal divisions, the largest district demographically, that is to say, the one possessing the largest number of human beings, is Kashmir South (639,210), and the other larger districts are Kashmir North with 460,786, Jammu with

*It is a curious coincidence that the latest population in round numbers should be 31 thousand for Jammu city, 31 *lacs* for the State and 31 *crores* for all India.

326,691, and Mirpur with 324,933; while the smallest is Gilgit, with only 23,969. Of the dependencies, Punch leads with 334,393, and the total population of the *jagirs* of Rajkumar Harisingh Saheb amounts to 62,701. Of the Frontier *ilaqas* the largest population is possessed by Nagar (13,347). As to tehsils, if we disregard the city population, the largest is Uttarmachchipura (200,609) in Kashmir, and Bhimber (130,693) in Jammu, while the smallest is Astore* in Gilgit with only 8,294.

Comparison with other States, Provinces and Countries

26. As compared with other States the population of this is a little less than one-fourth that of Hyderabad (13,374,676), and more than half that of Mysore (5,806,193), Travancore (3,428,975) exceeds it, and Gwalior (3,090,798) falls short but slightly. Baroda (2,032,798) is scarcely two-thirds of the State in population, Bhopal (1,050,735)† one-third, and Indore (379,360) even less than one-tenth, while a comparison of our figures with those of Jaipur and Patiala works out in the ratios of 31 to 26, and 31 to 14, respectively. It would be quite unprofitable to compare this hilly State in respect of population with any of the thickly populated Provinces of British India on the plains, where even a single division contains far more than the total population of the State; *e. g.*, the Jullundur, the Rawalpindi and the Multan divisions of the Punjab have 39, 33, and 38 *lacs* of persons as against our 31 *lacs*. In the United Provinces the only comparison that can appropriately be made is with its Kumaun Division, where the population (1,328,790) is a little in excess of Kashmir Province, and considerably short of Jammu. The conditions in the North-West Frontier Province are, however, very similar to this State and the Census figures of it, therefore, compare more favourably, *viz.*, 38 *lacs* against 31 of ours. The figures for this Province compare with our State even in detail, as its Hazara district has 603 thousand persons against 639‡ of South and 460‡ of North Kashmir. As regards the neighbouring districts of the Punjab, to the west and south of the State, Rawalpindi contains more than 2½ times as many persons as the adjacent Muzaffarabad does, but 334‡ of Punch do not compare unfavourably with 547‡ of Rawalpindi, nor 324‡ of Mirpur with 511‡ of Jhelum. Gujrat, on the other hand, has a population more than double that of Mirpur, and Sialkot and Gurdaspur have each a population somewhat in excess of the totals of all the three submontane and semi-mountainous districts of the State that adjoin them, *viz.*, Jasrota, Jammu and Mirpur. Among foreign countries, comparison can be made with but few. The State possesses a population very nearly equal to that of Switzerland (3,765,000), more than half of either Nepal or Afghanistan (5,000,000 each) and a little less than one-third of Persia (9,500,000).

Relative sizes of districts with reference to area and population

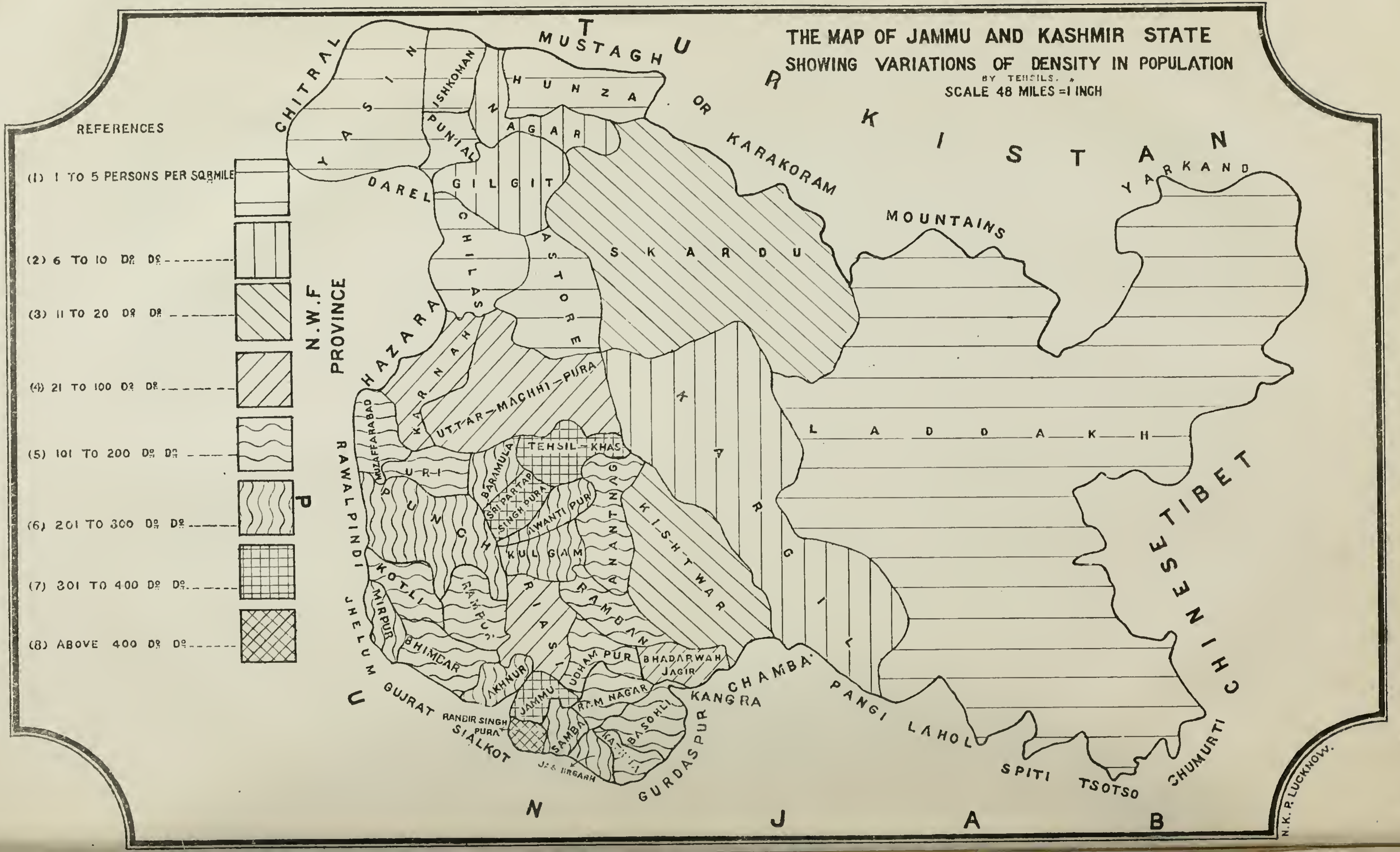
27. We are now brought to the question of density, but it is convenient to first apply the double test of area and population to each district and see in what relation they stand to one another in respect of these considerations. Their relative magnitudes will appear from the percentages marginally noted, and all else that need be stated is that Kashmir North is the district which possesses the largest area with the largest population, and Jasrota the smallest. Of the provinces, Kashmir occupies the undisputed position in the centre, as the most extensive Frontier possesses the smallest percentage of population, and Jammu, taken as a whole, though very populous, is not very much in excess of the area of Kashmir.

District	*Area*	*Population*
Jammu	1·38	10·3
Jasrota	1·17	4·8
Udhampur	5·21	6·8
Riasi	2·22	6·5
Mirpur	2·08	10·3
Bhadarwah *jagir*	·72	1·2
Punch *ilaqa*	1·95	10·6
Kashmir North	4·21	14·6
" South	3·32	20·2
Muzaffarabad	2·46	6·3
Laddakh	54·20	6·0
Gilgit	3·69	·8
Frontier *ilaqa*	17·39	1·7

Density

28. Density, in its ordinary sense, is the average number of persons per square mile, worked out on the total area under consideration, but it is also customary to work out the average on the cultivated area to ascertain the demands of the population upon the resources of the country it inhabits. With the large variations in

* Converted into a *nayabat* only subsequently to the Census.
† The figures for Bhopal are for the entire Agency.
‡ '000 omitted.


THE MAP OF JAMMU AND KASHMIR STATE
SHOWING VARIATIONS OF DENSITY IN POPULATION
BY TEHSILS.
SCALE 48 MILES = 1 INCH
REFERENCES
(1) 1 TO 5 PERSONS PER SQ. MILE
(2) 6 TO 10 D° D°
(3) 11 TO 20 D° D°
(4) 21 TO 100 D° D°
(5) 101 TO 200 D° D°
(6) 201 TO 300 D° D°
(7) 301 TO 400 D° D°
(8) ABOVE 400 D° D°
TURKISTAN
MUSTAGH OR KARAKORAM MOUNTAINS
YARKAND
CHINESE TIBET
CHUMURTI
TSOTSO
SPITI
LAHOL
PANGI
CHAMBA
KANGRA
GURDASPUR
PUNJAB
SIALKOT
GUJRAT
JHELUM
RAWALPINDI
HAZARA
N.W.F. PROVINCE
CHITRAL
YASIN
ISHKOMAN
PUNIAL
HUNZA
NAGAR
GILGIT
DAREL
CHILAS
ASTORE
SKARDU
KARGIL
LADDAKH
KARNAH
UTTAR-MACHHI-PURA
TEHSIL-KHAS
MUZAFFARABAD
URI
PUNCH
BARAMULA
SRI PARTAP SINGH PURA
AWANTI PUR
ANANTNAG
KULGAM
KISHTWAR
KOTLI
MIRPUR
BHIMBAR
RAMPUR
RIASI
RAMBAN
BHADARWAH JAGIR
UDHAM PUR
AKHNUR
JAMMU
RAM NAGAR
BASOHLI
RANBIR SINGH PURA
SAMBA
JAS RIRGARH
N.K.P. LUCKNOW.

the figures representing both the cultivated and total areas, and the doubtful area totals of the previous enumerations, no true comparison can be made between the results of this and former Censuses. All that can be done is to test the present density with the standards of other states, provinces and countries, and also discuss the distribution of it over the various parts of the State itself. This can now be done with a greater degree of accuracy than has heretofore been possible. The density with reference to the total area is (omitting fraction) 37* for the State as a whole, which thus ranks among the lowest in India in this respect. The great variety which exists within the State will appear from succeeding paragraphs.

Real state of density

29. The figure quoted above is, however, extremely delusive. The extensive Frontier districts consist chiefly of a dense network of broad and lofty mountain ranges which are, and ever will be, quite uninhabitable, and which bear the nominal population of four persons to the square mile. If we leave these districts aside, as we must needs do if we would even approximate to the true general density of the State, the figures work out to 138, as against 178 for the whole Indian Empire. To form a yet truer conception of the matter we should further eliminate the large forest area (5039·55 sq. miles) which can never be inhabited. This brings the density of the State to 200, in round figures. The State becomes in this way quite comparable with the Punjab (200, British territory), while the North-West Frontier Province (98 for the whole and 163 for British districts) and the Central Provinces (132) and Bombay (159) fall much below it in point of density. Of the Native States, Hyderabad (161), Mysore (196) and Jaipur (169) have densities of population only approximating that of this State. Even taking the absolute figure of 37, this State is much denser than sandy Bikanir (30), almost double as dense as Afghanistan (20), and 2½ times as dense as Persia (15). In the Eastern Himalayas, Nepal (93) is a little more than 2½ times as thickly populated as this State, and in the Central Himalayas the Kamaun Division of the United Provinces (96) stands in a ratio of nearly 19 to 48. As regards European countries, Sweden alone, with its 32 persons per square mile, can be compared.

Intra-territorial density

30. Still more interesting is an examination of the figures for the internal divisions. Here we find a great diversity in the density of the population, ranging from barely one per square mile of Laddakh tehsil to 428 of Sri Ranbirsinghpura (*vide* col. 12 of Provincial Table I in Vol. II of this Report). Disregarding the city figures, the next densest tehsil in Jammu Province is Mirpur (251), † and in Kashmir Sri Partabsinghpura (304). The map facing this page shows the variations of density for each tehsil, *jagir* and *ilaqa* and shows that the most densely populated part of the State, as pointed out above, is the tehsil of Sri Ranbirsinghpura. Next come tehsils Jammu, Sri Partabsinghpura and tehsil *Khas* (of Kashmir). Both the *sadar* tehsils of the two provinces owe their density of population to the city totals. In the Frontier country, Skardû tehsil, with its teeming and prolific Balti population, is relatively a densely populated tract, and the petty chiefship of Nagar possesses a population exceeding in density all its compeers.

Comparison with neighbouring districts

31. The comparison of the density figures will not be complete without a reference to the districts and states in British India that adjoin those of the State. Applying the rule of "like with like" the following comparison may be made :

British		State
Hazarah ...	202—145 ...	Muzaffarabad, *minus* Karnah.
Rawalpindi ...	272—203 ...	Punch *ilaqa*.
Jhelum ...	181—185 ...	Mirpur district.
Sialkot ...	491—428 ...	Sri Ranbirsinghpura tehsil.
Gurdaspur ...	442—241 ...	Jasmirgarh tehsil.
Kangra ...	77—113 ...	Basohli tehsil.
Chamba ...	42— 62 ...	Bhadarwah *jagir*.

* As against 36 of 1901 and 31 of 1891.

† Even Jasmirgarh has 241, against 231 of Jammu *minus* the city.

It will thus be seen that the figures of the State do not compare at all unfavourably with those of the adjoining tracts in the British Indian Provinces of the North-West Frontier and the Punjab, a fact which shows that the State offers as much inducement to the people to settle in peace and security as any other part of the country. The population decreases only as one proceeds northwards, where the climate is severe and the conditions of life are hard. This is the reason why it is densest in the warmer and easier Sub-montane and Semi-mountainous Tract (235 per square mile) and becomes gradually attenuated according as it spreads over the higher altitudes in the north, with 98 per mile in the Outer Hills and 4 in the Tibetan and semi-Tibetan Tract. The high density of 154 to the mile in the Jhelum Valley is largely due to the well populated flats of Kashmir proper. *

Distribution of population according to Density

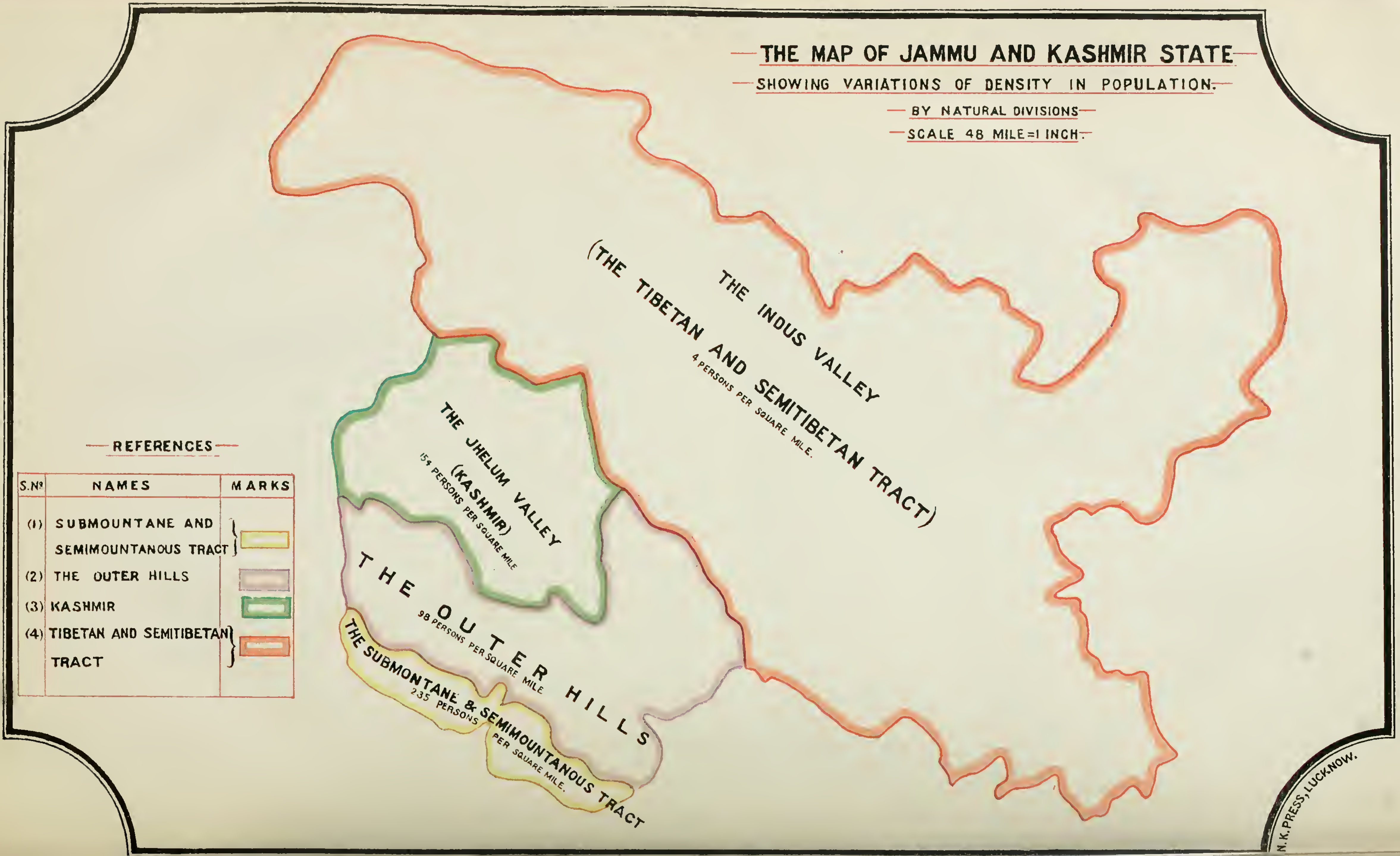
32. The details of this information are contained in subsidiary Table II of this chapter, a reference to which will show that 89·1 per cent of the total area of the State is covered by the tehsils that contain a population of under 150 per square mile, 8·9 per cent by those of 150 to 300, and only 2 per cent by those of 300 to 450. This indicates that but a very small portion of this country is really thickly populated; even there the density does not exceed 450. Conversely, 34·6 per cent of the whole population is in the first grade of the tehsils, 48·2 in the second grade and only 17·2 in the third. Taking the total area and the total population therefore into consideration, this proves to be a sparsely populated country *par excellence.* Looking into the internal divisions, it will be seen that the densest part is the sub-montane and semi-mountainous tract, 80·2 per cent of its area and 70·8 of its population being contained in tehsils with a density of 150 to 300. The Jhelum valley constitutes the happy mean, with corresponding percentages of 36·2 and 49·1. Its densest part, however, is Kashmir South, where 74·6 per cent of the area and 66 per cent of the population fall within the grade of 150 to 300.

Density with reference to cultivated area

33. The difficulty experienced in obtaining statistics of the cultivated areas for the various units of the State, especially those having their own internal management, and the still backward condition of its land records, would make one hesitate to assume their accuracy with much confidence, but the Settlement Department, which collected these figures for the Census Department with great perseverance, diligence and care, has left little room for any large omissions or additions, and the totals and percentages furnished as set out in subsidiary Table I of this chapter may be taken as correct for all practical purposes. Before discussing the figures it should be pointed out that some confusion arose between the terms 'cultivated' and 'cultivable' as used here and in the instructions of the Census Commissioner for preparing subsidiary Table I. Here the term *mazrua (cultivated)* is understood to mean not only the land actually cultivated in any particular agricultural year, but all that has ever been, and can ever in future be, cultivated. The term thus includes not only the area under crop, but also *kharaba* (the area of unsuccessful sowings) as well as fallows—in short, all culturable lands—and is, as such, convertible with *cultivable.* It was with some difficulty, therefore, that the lower revenue agency could be disillusioned on the point and brought to realize that the *mazrua* area in its local acceptation was to be entered in column 3 of this table, and that it was only the area under crop in 1910, whether single or double, which should be shown in column 4.

The total culturable area in the State (excluding the Frontier *ilaqas*, for which no details of this kind could be obtained) amounts, according to the latest revenue records, to 2,314,199 acres, or 3,616 square miles, which works out to a percentage of only 5·18 on the total area. In other words, only a little more than one-twentieth of the land can yield crops. The people here, as will be shown in the chapter on occupation, are essentially agricultural, and the pressure of the population on the land would therefore appear to be exces-

* See the map of Natural Divisions facing this page.


THE MAP OF JAMMU AND KASHMIR STATE
SHOWING VARIATIONS OF DENSITY IN POPULATION.
BY NATURAL DIVISIONS
SCALE 48 MILE=1 INCH.
REFERENCES
S.No NAMES MARKS
(1) SUBMOUNTANE AND SEMIMOUNTANOUS TRACT
(2) THE OUTER HILLS
(3) KASHMIR
(4) TIBETAN AND SEMITIBETAN TRACT
THE INDUS VALLEY
(THE TIBETAN AND SEMITIBETAN TRACT)
4 PERSONS PER SQUARE MILE.
THE JHELUM VALLEY
(KASHMIR)
154 PERSONS PER SQUARE MILE
THE OUTER HILLS
98 PERSONS PER SQUARE MILE
THE SUBMONTANE & SEMIMOUNTANOUS TRACT
235 PERSONS PER SQUARE MILE.
N. K. PRESS, LUCKNOW.

sive. The natural adaptability of mankind has, however, adjusted circumstances to the best advantage and the density of population is found to vary directly with the area available for cultivation. The mean density on the cultivated area works out for the entire State to 858 per square mile. Taking this as the standard of the resourcefulness of the State we may proceed to discuss the congestion or otherwise existing in its various parts.

Pressure in districts

34. Details are given in the margin of the mean density on the cultivated area for the ten districts, the three Provinces and four natural divisions of the State. They show that the greatest pressure is in Laddakh, to which the great congestion in Baltistan is the main contributing cause. The population in Skardû tehsil (1,618) is known to have overgrown the resources of that country, and this explains the large exodus of Baltis to India, especially to Simla, in search of employment. Their emigration is both *temporary* and *semi-permanent*. The poverty of that race is becoming proverbial. Their ancestral lands have been reduced to very small holdings owing to division among the descendants from a common stock, and the income from them does not suffice to support the growing families. The result is that they go out in search of employment and add to their petty incomes by common labour. The large average of the Laddakh district, with the small population that it has, further shows that the cultivated area is at its minimum there.

Districts		*Provinces*	
Gilgit ..	133	Frontier Dists. ..	679
Laddakh ..	1,436	Kashmir Pro. ..	1,006
Kashmir North ..	817	Jammu Pro. ..	792
" South ..	1,115		
Muzaffarabad ..	1,114	*Natural Divisions*	
Udhampur ..	884	Sub-montane and Semi-mountainous	669
Riasi ..	915		
Mirpur ..	742	Outer Hills ..	903
Jammu ..	692	Jhelum Valley ..	1,006
Jasrota ..	600	Indus Valley ..	679

Next comes southern Kashmir, but its figure is somewhat misleading as it includes the population of Srinagar city. The men in cities are rarely agricultural. Exclusion of the city figures, both of area ($8\frac{19}{640}$ square miles)* and population (126,344), reduces the density figures to only 941. The high density in Muzaffarabad is also reflected in the economic condition of the inhabitants of that district. They are seen in large numbers working as coolies on the Jhelum valley road throughout the year. On the other extreme, the sparseness of population in Gilgit appears remarkable, but the explanation is not far to seek. This is a country cut off by high and difficult mountain ranges. The comfort-loving Kashmiri naturally does not like to leave his own 'Vale of Happiness' and cross the Burzil and Kamri passes to go to settle in the deep, warm and unhealthy valleys of Gilgit; even the hardy Balti considers it easier to pass on to the Simla hills or the plains of the Punjab, rather than to cross the dreadful Burgi pass and the dangerous Deosi plateau to reach Gilgit in search of land for cultivation.

Pressure in tehsils, etc.

35. The figures for smaller units must next be examined to explain certain local conditions. The Laddakhi is outgrowing the resources of his country (1,033), owing to the decline in the practice of polyandry which has been recently very noticeable; if the rate of increase continues it will not be long before there will arise acute necessity of finding occupation for the surplus population of that country elsewhere. The congestion of Ramban (1,093) is due to the influx of Kashmiris who are settled there so largely, as they find its climate as good as that of their own country and as they are able to obtain more land to cultivate. Kishtwar, with its snowy *ilaqas* of Marua, Warwan, Padar, etc., has very little cultivable area, so it is not at all surprising that its population (1,134) should be fast outgrowing its resources. Ramnagar (697) and Bhadarwah (595) have such small densities because of their forests. The intensely dense Mirpur (691) Jasmirgarh (484) Sri Ranbirsinghpura (558) with yet smaller averages only indicate the high proportion of cultivated areas that exists in those tehsils.

* In default of separate figures for cultivated area in the city, its total area has been set off.

Density, and land available for cultivation

36. Closely connected with the subject of cultivated area are the agricultural conditions of the country, and it has now to be seen how they affect the population. Only 5·1 per cent of the total area is, according to the Revenue records of 1910 A. D., cultivable, of which again only 83·9 is net cultivated (excluding double crop area) and the rest is fallow. Of the gross cultivated area 24·09 is irrigated. The full significance of these figures can not, however, be realized without going into minuter details. The percentage of the cultivable area of the State as a whole is reduced to such a low level, owing to the vast extent of mountainous country, that it has in the Frontier districts (·6), in the district of Muzaffarabad (8·4) in Kashmir, and in Udhampur district (5·4) of Jammu. The sub-montane and semi-mountainous tracts possess no less than 35·1 of cultivable lands, and Kasmir South 19·7, and these are just the most populous tracts of the State. Within these major divisions, too, there are large variations of cultivability. On the one extreme there is the Laddakh tehsil, with its ·1 per cent, and on the other Ranbirsinghpura, with 77·4, and, as has repeatedly been said above, these are respectively the most thinly populated and the densest tehsils. Gilgit has a larger proportion of cultivable area (5·5) and there is yet room for growth of population, especially in Astore. Among the tehsils of Kashmir proper, Kulgam (25·5), Awantipura (37) and Sri Partabsinghpura (38·2) are the most resourceful. In Jammu the most unproductive tract, as might have been expected, is Kishtwar tehsil, constituted as it mainly is of huge mountains. Among the more favourably circumstanced tehsils may be mentioned Samba (35·8), Mirpur (36·3) and Jasmirgarh (50·5). Density and extent of culturable lands are thus found to vary directly.

Density and Irrigation

37. The percentages of irrigation are also contained in subsidiary Table I of this chapter, and they tell a different tale. Although the 24·38 of Jammu tehsil, 34·17 of Ranbirsinghpura, 26·5 of Jasmirgarh and 41·27 of Kathua would indicate that facilities of irrigation do contribute to growth of population, the 2·16 of the fairly well populated Samba, 1·07 and ·49 of the dense Mirpur and Bhimbar, respectively, on the one hand, and 27·57 of the sparsely populated Kishtwar on the other, would lead one to believe that there is no necessary connexion between density and irrigation. The only tract where one notices irrigation affecting the population in this respect is Kashmir proper. The case of the Frontier districts is just the reverse, for although no crop can be raised there except by means of irrigation—and these means abound—the population there is extremely scanty. But it has to be remembered that in all these exceptional cases there are other causes that affect adversely, *viz.*, the climatic severities, the difficulties of communication, the presence of hills and forests, infertility of the soil, and so forth. Besides, the tracts with small percentages of irrigation are principally *barani* and they depend more on rainfall than on artificial irrigation. That rainfall is usually plentiful there will be seen from the next paragraph.

Density and Rainfall

38. The normal rainfall of all the 31 tehsils of the State, noted in the margin in a descending order with reference to the quantity received, would appear at first sight to be misleading. The majority of the sparsely populated tracts are at the head of the list, while some of the most populous tehsils appear very low down. In the Frontier, Skardû, though the most thickly populated, gets a smaller quantity of rain than Kargil. In Kashmir, although Sri Partabsinghpura is the densest tehsil, its rainfall is the smallest. In Jammu it is the tehsils in the outer hills that receive the largest amount of rain, and its densest tehsils, *viz.*, Ranbirsinghpura, Jasmirgarh, Bhimbar and Mirpur stand last in order in that province in this respect. All this would

	Inches		*Inches*
Ramnagar	.. 78·38	Ranbirsinghpura	.. 38·88
Riasi	.. 67·18	Jasmirgarh	.. 38·31
Basohli	.. 62·13	Kulgam	.. 38·10
Rajauri	.. 56·09	Bhimbar	.. 36·50
Udhampur	.. 55·84	Mirpur	.. 35·23
Uri	.. 54 51	Anantnag	.. 34·82
Rambau	.. 48·91	Kishtwar	.. 34·51
Kathua	.. 47 46	Awantipura	.. 28·97
Akhnur	.. 46·71	Srinagar	.. 28·31
Uttarmachipura	.. 46·04	Partabsinghpura	.. 23·23
Karnah	.. 45·29	Kargil	.. 9·74
Mozaffarabad	.. *	Skardu	.. 7·29
Samba	.. 44·57	Gilgit	.. 5·36
Koshi	.. 42,46	Astore	.. *
Baramula	.. 39·97	Leh	.. 3·35
Jammu	.. 39·20		

* Not available.

lead one to suspect that rainfall affects density here only adversely, if at all; but, as has been said in the last paragraph, the causes of sparseness of population in tracts well served by the monsoon are other than excess of rainfall, *viz*., the physical features of the tracts themselves. Taking a broader view of the country we notice that it is the Frontier Province, which gets the smallest quantity of rain, that is the least populated. The Province of Kashmir receives an average rainfall, and has as a whole a moderately dense population, and it is the Jammu Province which, taken as a unit, leads, both in the amount of the rainfall that it receives as well as the total number of the people that inhabit it.

Density and Crops

39. The principal crops vary here with the locality, and the general percentages, 17·1 rice, 5·9 pulses, 27·2 maize, 1·1 *trumba*, 17·7 wheat, 3·1 barley, and 1·6 *grim*, can afford no possible basis for calculation. It is only on entering into details that it is found that rice and maize form the chief crops in Kashmir, wheat in Jammu and Tibetan barley (*grim*) in the Frontier. *Trumba* (buck-wheat) is grown only in the Frontier districts and higher hills of Jammu and Kashmir. In Jammu the only place where rice is grown to any extent is the district of Jasrota, with its low lands and the means of irrigation it has in the systems of the Ravi and the Ujh rivers. The relation of rice cultivation to density discovered in Bengal on the occasion of the last Census applies with some force to Kashmir proper, and it may be cited as a corresponding fact that in the lower parts of Jammu density varies with wheat cultivation in direct proportion, Ranbirsinghpura, Mirpur and Bhimber being the largest wheat growing tracts. It might also be interesting to note that the wheat-growing Jammu man is of slim, though smart, build; the rice-eating Kashmiri, though of large proportions, is considered to be loosely built, and it is only the barley consumer on the Frontier (the Laddakhi and the Gilgiti) who is credited with the possession of real nerve and muscle.

Density viewed from other standpoints

40. (*a*) We have so far considered density with reference to the number of persons on each square mile. The converse process is to divide the area by the population and see how much land, in square measure, falls to the share of each individual. The latter is what is called *areality*. This for the State works out to be 17·11 acres per head on total population, as against 2·58 in Baroda and 3·96 in Hyderabad among the leading Native States, and 6·52 in the North-West Frontier and 3·6 in the Punjab, among the British Provinces. These figures indicate how sparsely populated the State is.

(*b*) Yet another method of expressing density is in terms of *proximity*. The presumption in this case is that the individuals of the population in question are evenly distributed over the entire area of the tract inhabited by them. This is only a lineal measure of density and consists of the square root of the areality. For the entire State it works out to 288 yards and the detail for its main internal divisions, administrative as well as natural, is noted in the margin.

	Yards
Sub-montane and semi-montainous tract.	115
Outer Hills ..	177
Total Jammu Province ..	*151*
Kashmir Province (Jhelum valley).	142
Frontier districts (Indus valley).	272

(*c*) A third point of view is concerned with the number of souls dwelling in each house. This is affected to a certain extent by the change at the present Census in the definition of the term 'house', which now practically denotes only a family. The present figures under this head are 6 for the entire State, 5 for Jammu Province, 7 for Kashmir and 6 for the Frontier districts as against 6, 6, 8 and 6 of the last Census (see subsidiary Table VII of this Chapter). Within the province of Jammu the average for the submontane and semi-mountainous tract is 5 and that for the outer hills 6 persons per house. These figures fully establish the noted fecundity of the Kashmiri; each family in Kashmir proper comprises a much larger number of individuals than is found elsewhere in the State. Another factor which leads to an increase

in this average is the joint-family system,* but it prevails to a larger extent in the Dugar *ilaqa*, where the Hindu element preponderates. The low averages per family in the hills of Jammu are due to a decrease known to be taking place in the productivity of the people inhabiting those parts ; the insecure life of the people on the northern Frontier as well as the need for mutual help in agricultural work owing to scarcity of men, makes them lead a family life as little disintegrated as possible, and raises the averages for the *ilaqas* that lie there. The family of the polyandrous Laddakhi is only rarely large, and the average of Laddakh district owes its magnitude to the overgrowing Balti race of Skardû.

Resume

41. From the physiographical and demographical description of the State given above, it is clear that of the large range of conditions affecting density the more salient ones are fertility of soil, configuration of the surface, means of irrigation, rainfall, climate, facilities of communication and proximity to trade centres. The population is dense or sparse according as these forces prevail to a greater or less degree. The sparseness of population in the Frontier districts, for instance, is due to the rigours of the intensely cold climate that exists there, and to the presence of the dense mountain systems of dry and bare rock, affording little room for expansion of cultivation. The salubrity of the temperate climate of Kashmir, the abundance there of rich soil for cultivation, and of the means of irrigation, make its level and flat portions the most populous, notwithstanding the adverse circumstance of that country being so much liable to floods and visitations of cholera. Kishtwar, on the other hand, though possessing a better climate (cold, yet dry) suffers in population because of the presence of large forest areas and high snowy mountains ; water is also scarce there† and the rainfall is the smallest in Jammu Province. Malaria markedly affects the district of Muzaffarabad (especially its Karnah tehsil) and the *ilaqa* of Punch. The density in the submontane and semi-mountainous tracts of Jammu Province is due to the easier conditions of life, the availability of large areas for cultivation, the plentiful rainfall and the accessibility of the neighbouring markets of the Punjab—Jhelum for Mirpur, Gujrat for Bhimber, Sialkot for Ranbirsinghpura and Sujanpur for Jasmirgarh and Kathua. The Ranbir and Partab canals have, by improving irrigation in Jammu and Ranbirsinghpura, immensely bettered the lot of the cultivators of those tehsils, in spite of the loss to their crops caused by the depredations of the blue bull and deer that abound in the neighbouring *rakhs* (game preserves of the State). This improvement in the material condition of the people is bound to conduce to the growth of population in these tracts, but at least another decade must elapse before the extent of their benefit can become appreciable.

(III) Towns and Villages

Reference to Tables

42. The tables that relate to this subject are III to V Imperial and III to VI Subsidiary. The former contain actual figures and the latter proportional. In addition to these the village tables have this time been published in vernacular for local use. They show full details of the population by sex and religion for each town and village, arranged territorially.

Definition of Town

43. The Imperial code of rules for the present Census imposed the following limitations on the treatment of any *abadi* as a town :

(*a*) That it enjoys a municipal administration ;
(*b*) That it constitutes civil lines, outside the municipal limits ;

* This is discussed more fully at the end of the fourth section of this chapter.

† A scheme of waterworks is now in course of execution in the town of Kishtwar. It is one of the items of improvement of sanitary conditions in the towns of the State for which a special grant has been made along with the other concessions graciously announced by His Highness the Maharaja Saheb Bahadur in connection with the Coronation of the King-Emperor.

(c) That it is a cantonment; or

(d) That it is any other continuous collection of houses inhabited by not less than 5,000 persons, provided it possesses urban characteristics and is not merely an overgrown village.

Municipal self-government* is still very backward here; some semblance of it exists only in Srinagar and Jammu. Of civil lines they have as yet no idea in the State. Satwari is the only cantonment of any magnitude that could be, and has been, treated as a town under clause *(c)*. In an essentially agricultural country like this one could little expect the existence of any large town of the population limit prescribed in clause *(d)* above. At the same time there do exist certain *abadis* which are of considerable historical and administrative importance locally, and the mere fact that they are locally known as *qasbas* determined their status as something superior to ordinary villages. The population limit originally imposed in consultation with the Settlement Commissioner was 2,000, but since many important places of known urban character would have been left out because of their happening to possess smaller populations, the population test was abandoned. The idea of township had to be looked at relatively with reference to the ideas of the people here, and with a view to make a real difference between rural and urban populations fifty-nine places were determined as towns.

Their number and size

44. Of these fifty-nine 'towns', seven have a population of more than 5,000, twenty are between two to five thousand, thirty between five hundred and a thousand, and two even smaller. The population of Gulmarg (70!) is not at all real; the figure represents merely the population of the watchmen found there at the final enumeration, as the place is almost completely deserted in winter owing to heavy snowfall. It is the chief summer resort of Kashmir and possesses a large number of bungalows and cottages constructed in English style, as well as a fairly large native quarter and bazar. In its "season", which extends from June to September, its population rises to several thousands, and a true idea of its size will be formed by taking a supplementary Census of it, the next time in summer. Almost all the headquarters of *nayabats*, tehsils and districts have been treated as towns, not only because of their present importance as seats of administration of any grade, but also because of their historical associations. Rajauri (Rampur) was, for instance, the seat of Mohamedan Rajas of Rajput race, till the rise of the Dogra power in Maharaja Gulab Singh's reign; Minawar, though reduced even as a *nayabat* now, was once the headquarters of a district; Patan is only the remnant of the chief city in Kashmir built by Sankara Varman (883-902 A.D.) of the ancient Hindu rule; Akhnur, Bhadarwah, Kishtwar, Basohli, Riasi, Kotli and Doda, have all been petty hill principalities in the past. The average population is 4,932 per town, but if we exclude the two cities it comes down to only 2,420. In the mountainous country of the Outer Hills and the Frontier one can little expect to find any large-sized towns, and the averages of 2,045 and 1,683, respectively, for those natural divisions are not at all unreasonable. The average is the largest in Kashmir (8,979), and the submontane and semi-mountainous tract of Jammu takes the undisputed second place with 2,045. Although the towns of Kashmir count fewer (21 against 28 of Jammu) they are generally of a larger size, the average population being 8,979, as against 3,290. These figures clearly indicate the liking that the better civilized Kashmiri has for the amenities of urban life.

Past and present

45. Before passing on to a detailed discussion of the urban population, it seems necessary to point out that whereas in the Census of 1891 six places were treated as towns, in addition to the two cities, possessing as they did a number of inhabitants in excess of 5,000 the only urban population shown in the last Census was the total

* One of the Coronation boons seeks to extend municipal powers and localize the funds, which latter have hitherto formed part of the general revenues.

of the two cities Jammu and Srinagar. Of the towns of 1891, however, Batala (Dewa Vatala) in tehsil Bhimber, though still inhabited by 5,498 persons, possesses no urban characteristics, and being only an overgrown village has been omitted from the new town list. Zunimar (8,095) constitutes the suburbs of Srinagar, but being beyond the municipal limit has been treated as a town by itself on the present occasion.

Cities

46. 'City' has been defined only as a large town with a population of a *lac* or more, and Srinagar alone falls under this category. But Jammu, being the seat of the present Government and having all the characteristics of city life as understood in this part of the country, has all along been treated as such. It has consequently been dealt with as a city in the present Census. Further particulars about them will be found discussed later on.*

Villages

47. It is the village which forms the chief item in the demography of this preëminently rural country. No local code of Census rules having been framed on the previous occasions, it is not possible to say what tests were applied in the determination of a unit as a village for purposes of Census, but considering that the measurement of lands and regular settlements have been matters only of recent growth, not much reliance can be placed on the previous figures representing the total number of villages in the State.

Definition

48. In this connection the ground was cleared as far as possible on the present occasion by circulating the following definition of a village that was to be borne in mind in parcelling out the land into Census divisions and preparing the Village Register and Block List.

> " *Village* for purposes of Census here will mean, in areas already settled or now under settlement, a territorial *i.e.* revenue village which has been duly surveyed, demarcated and treated as a unit for purposes of assessment. It may be actually assessed to some land revenue or its revenue may be released, compounded for or redeemed. In forest areas the smallest forest division should be adopted. In unsettled areas this term would mean the residential village, that is to say each collection of houses having an independent existence and name should be taken as a separate village."

Along with this it is necessary to consider the definition of a hamlet, which was:

> " *Hamlet* signifies a small group of houses detached from the main *abadi* of a village, but still dependent upon the same."

The hamlets were to be shown separately, but not independently. They were alloted no separate number of their own and were shown below the principal *abadi* of which they formed only a part. There was thus little room for any confusion to arise in this connection, and a considerable degree of accuracy can be claimed for the present statistics in this respect.

Number of villages

49. Proceeding on these lines an exhaustive list was framed of all the villages, with the hamlets appertaining thereto, according to which the total number is 8,865, as against 8,946 of 1901 and 8,411 of 1891. These numbers relate to villages alone and require some explanation. Many of the places shown previously as villages have this time been classed as towns. Uninhabited villages *(bechiragh)* do not seem to have so far been eliminated from the Census statistics. Their number is 178, and they have not been included at all in column 4 of Imperial Table I of this Census.† Then, Provincial Table I (column of remarks) will show that some *abadis* treated as a single unit for purposes of Census are comprised of several *hadbast* villages. Parol town, for example, consists of six villages, and Kathua and Pampur of three each, Skardû of two and Srinagar city includes as many as fourteen village units. In order to judge the village statistics rightly we must

* *Vide* §§60, 64 *infra*.

† Cf. § 55 *infra*.

therefore consider the number of villages and towns, whether inhabited or uninhabited, as a whole, and they are as follows :

1891	1901	1911
8,419	8,948	9,127

It is clear from these figures that there has been a steady growth in the number of villages in each of the last two decades; but once the remaining portions of the State are finally measured and settled, no matter how much its population may expand the total number of villages in the sense in which the term has been used in this Census can not be affected to any great extent. It will only be the inhabited sites that will increase, and not the number of *hadbast* villages, except that the present areas may be split up into smaller units.

50. The character of village sites varies in different parts of the State.

Character of village sites

In the plains, whether of Kashmir or at the foot of the Jammu hills, the houses are, after the custom in the Punjab and Hindustan proper, built in clusters, large or small according to the allocation of the cultivable land. It is in these parts, too, that hamlets abound, as with the spread of cultivation persons having their fields at long distances from the principal village-sites begin to reside in smaller groups at places nearer to their lands. On the undulating surface of the hills, cultivable land is not available in large areas at any one place. Wherever there is an open and level space with some means of irrigation it has been converted into one or more fields according to the needs of agriculture, and the cultivator has built his house close by. Villages in these parts, therefore, consist of scattered houses far apart from each other, extending not infrequently over several miles. In such tracts it is only rarely that one meets with two or more houses at one place. The villages in Muzaffarabad, Punch, and in fact in the whole of "the Outer Hills," are of this nature. In the Frontier the gregarious nature of man is much in evidence. It is only where the deep valleys widen out that any cultivation can be thought of, and, given sufficient sources of irrigation from the hill streams originating in some accumulation of frozen snow higher up, and a tractable soil, men are sure to congregate there to embark together upon a course of existence at best precarious. All the mountain slopes and surfaces being barren and dry, the scattered houses noticed in Jammu Province are never met with, and the distance between village and village is generally very great. The Indus valley has, however, opened up considerably in the neighbourhood of Leh and on the left bank of the river, between Tstok and Hemis, there are 339 houses spread over a large area stretching for nearly ten miles from point to point. This is the colony of Balti Shiahs, and is called Chachot village. It forms the single instance of this kind of *abadi* in that part of the country.

51. The arrangement of houses on the village site also differs materially. On the plains conterminous with the Punjab the houses often merge into one another and are ranged along narrow irregular streets and blind alleys. In the Jammu hills, the houses being situated on the slopes and on crags are only rarely built together, so that even where there is a collection of several houses at any one place the houses are far apart, and on different levels. In Kashmir the system of house building is quite different. Each house generally stands by itself with the usual number of stories and apartments, but the houses are usually concentrated on a small site. In the Frontier it is just around the villages that trees are to be seen, and orchards often stand in close proximity to residences. The Budhist villages in Laddakh begin and end with *manis* (prayer-walls) and *churtangs,* and are built along the valley, lengthwise. The *mani* is a raised platform of varying length made up of loose stones of all sizes, the top being generally sloping, but sometimes flat, the upper surface being strewn with pieces of slate inscribed with Budhist *mantras,* so that the passer-by may, even by a mere glance at them, be sanctified, obtain the merit of repeating the prayer and be blessed for it. *Churtangs* are constructions of *kutcha* bricks raised in honour of the dead. The ashes of

distinguished ancestors are buried at the base, or are preserved in the upper portion of the structure. Sometimes a large *churtang* forms the main entrance to the village, the roadway leading through it. In Hindu villages the graceful pinnacles surmounting the temples are conspicuous; in Mohamedan villages unpretentious mosques are necessary adjuncts. The latter are not, however, the majestic cupolaed structures flanked with tall minarets that are met with in the more advanced parts of India, but consist of a single flat-roofed hall with a small courtyard in front of it. The mosques in Kashmir have more the appearance of pagodas than *masjids*. There they are built in several stories, like the houses of the people, the whole block covered with a single wooden roof sloping on all four sides, with a tall turret in the centre. In the Shia villages of Baltistan *matam-sarais* (the public buildings where the battle of Karbala, and the hardships and loss inflicted in it on the family of the Prophet, are commemorated and mourned) are found in place of mosques. In Laddakh, every village of any importance has its Budhist monastery (*ghonpa*) which stands on the highest available site and at some distance from the main *abadi*. The *lamas* (monks) and *chhumos* (nuns) reside there, and these monastries also contain the usual appanages of Budhistic worship.

It is only in the villages of Jammu Province that any distinction is made as regards the location of the houses of the untouchables—" the depressed classes "—who are made to live in a colony of their own in the outskirts of the village, occasionally altogether cut off from the main block of houses. It is here, too, that the proud Rajputs of higher classes, hitherto called *mians*, live in castles which stand all by themselves on commanding sites. Each consists of a large enclosure containing separate houses for individual families, with a common gateway. These are only reminiscences of the olden days of petty chiefships, and although these families have lost all political power they continue to live a life of haughty isolation and inactivity in these fortifications.

Size of villages

52. A reference to the Urdu publication containing the village tables of the State would show that the largest village has a population of 5498, and the smallest of only one. Imperial Table III gives the classification of the villages according to the population contained in them, and it will be found there that, with the exception of places treated as towns, there is but one village in the grade 5,000 to 10,000. The rest are as in the margin, the figures being exclusive of the units of towns.

Grade of village	Number			
	Total	Jammu province	Kashmir province	Frontier districts
Under 500 ..	7,266	3,683	2,961	622
500—1,000 ..	1,172	592	473	107
1,000—2,000 ..	362	202	133	27
2,000—5,000 ..	64	47	12	5
Total ..	8,864	4,524	3,579	761

Of the total number of villages, 82 per cent have a population of less than 500, 13 per cent of 500 to 1,000, 4 per cent of 1,000 to 2,000, and scarcely 1 per cent of 2,000 to 5,000. By far the largest number of villages in the State thus fall within the smaller grades. A noteworthy feature of the statistics of the size of villages is that the highest percentage of the larger villages is found in Jammu Province. These large-sized villages, it may further be remarked, do not abound in the densely populated plains at the foot of the hills but exist in the region known as the " outer hills." The reason for this is that the villages in those parts are widely spread over mountainous areas. The habitations, as already referred to above, being scattered over those areas, no question of congestion arises to limit their population. Their totals thus swell to large proportions.

Average area and population in villages

53. The mean average of rural population in this State is 322 persons per village. The area and population averages of villages for the natural divisions and provinces are given on the next page in the margin. The proposition enunciated in the last paragraph is further illustrated by these figures, as it will be seen from them as well as

from the district figures given in Subsidiary Table III that the largest number of persons per village is found in the Outer Hills, the maximum being 672 in Punch *ilaqa*. In area, too, the largest average (excluding the Frontier of course) for villages is found in the same natural division. The case of the Frontier districts is a special one. As has been shown in preceding paragraphs, that tract consists of large mountains devoid of all vegetation, and villages there are met with only very far apart. An average of 82·2 square miles per village for that part of the State should therefore not be surprising. On the other hand, in natural division No. I, where density is at its maximum, it is but natural that the land should be much cared for, and should be split up into a large number of small villages, resulting in an average of 1·3 square miles per village. It is the great number of villages in this tract, too, that gives such a small average of population, *viz.*, 279 per unit.

Natural Divisions and Provinces	Averages per village of	
	Area	Population
I. Submontane and Semi-mountainous Tract	1·3	279
II. Outer Hills ..	3·9	378
Jammu Province ..	*2·7*	*328*
III. Jhelum Valley (*Kashmir Province*)	2·3	309
IV. Indus Valley (*Frontier districts*)	82·2	322

Comparative distribution of villages among grades

54. The total rural population according to the present Census is 2,857,247 persons. It is distributed among the four grades of villages as noted in the marginal abstract, where comparison is made with the percentages of the last Census. The proportion of persons living in the smallest and largest villages has, it will be seen, undergone little change during the decade, but the rise of 7·8 per cent in the second grade clearly indicates great development in the agricultural population of the State. The reason for deficiency in the two to five thousand grade is not far to seek: most of the places in that grade have been classified as towns in the present Census.

Grade of villages	Percentage of population in		Variation
	1901	1911	
Under 500 ..	49·0	49·2	+·2
500—2,000 ..	37·7	45·5	+7·8
2,000—5,000 ..	6·2	5·1	−1·1
5,000 and over ..	1·5	2·0	+·5

Uninhabited villages

55. In a mountainous and wild country like this one would expect to find many more uninhabited villages (in the revenue sense of the term) than really exist. Of a total of 9,127 villages, 178 uninhabited *gams (pinds)* is but an insignificant proportion. By far the largest number of these exists in Jammu district (61) and Kashmir valley (57). They are dealt with as separate units for purposes of the assessment of revenue, the land being tilled by non-resident cultivators *(udarach)* who live in the neighbouring *abadis*. They are numerous in the hot *kandi* and *hardo-kandi* tracts of Jammu and Jasrota (14) districts, to which cultivators from the colder hills near by migrate only for the purpose of raising crops, returning to cooler climes as soon as they have reaped their harvests : nor will they be pursuaded to come down and reside permanently in these hot tracts. The excess of such villages in Bhadarwah (17) is due to the dearth of men in that sparsely populated tract ; and in Kashmir North (21) and South (36) the largest number is contributed by the hilly and intensely cold tehsils of Uttarmachchipura (8), Awantipura (10) and Anantnag (13). In the Frontier, where presence of cultivable land is the very *raison d'être* of an *abadi*, it is no wonder that there should be but one uninhabited village. For purposes of Census, however, these units have absolutely no importance ; they have therefore been disregarded in all our calculations.

Proportion of rural and urban population

56. The next consideration is what proportion of the total population of the State lives in villages and what in towns. The figures already given indicate clearly the infinitesimally small proportion that urban population in the State bears to rural. The actuals are given in Imperial Table I, and the proportional expressions for the same are contained in Subsidiary Table III. It will be seen from them that, taking the State as a whole, of every thousand of its population only 95 live in towns and the rest in

villages. Even this unpretentious figure owes its size mainly to the two cities, for if we exclude them it falls to only 45·2. Of the urban population, again,525 *per mille* go to the credit of the two cities, and of the remainder 172 reside in towns with a population of five to ten thousand, and 303 in those of under five thousand persons. The largest proportion of town-dwellers is, of course, found in Kashmir (146), and the smallest in the rugged Outer Hills of Jammu (30). The figures 173 *per mille* for Gilgit and 177 for the Frontier *ilaqas* should not be taken to signify that the people in those backward districts are more inclined to urban life. The urban population there is indeed very small, but the rural population being smaller still as compared with other districts of the State the proportion must needs work up to a high figure. Besides, the internal divisions in the latter district are numerous, each petty state having been treated as a unit and its headquarters classed as a town. On the whole it may well be premised that this State is, as might well be expected from its physical features, an essentially rural country.

Life in village and in town

57. As is the case throughout India, social conditions in villages are simpler, truer to nature and more genial than in towns. The village community forms a self-contained and self-sufficient unit, swayed by common feelings of fraternity, and the economic forces act and react mutually upon the members forming, as it were, a large family. This common bond is particularly noticeable in this primitive country, in the larger portion of which the residents of each village are all of one and the same class and the differentiations arising from caste restrictions seldom or never arise. Any rigid notion of caste is realised only in the Dugar *ilaqa*. The ignorant rustics of the Outer Hills seldom care for these matters. In the Mirpur district of Jammu, and in the whole of Kashmir and Frontier almost the entire population is Mohamedan, and there are no real castes to give rise to differences. The Laddakhi Budhist, too, recognizes no caste. The bonds of union among the villagers in the State are therefore closer than usual. It is only in Jammu Province that functional groups, in the real sense of the term, exist in any considerable numbers. Elsewhere almost every man (and he is a cultivator of course) is his own carpenter, blacksmith, washerman, tailor, mason, and even sweeper. There is therefore nothing to choose between man and man, and all live on terms of perfect equality. In towns, on the other hand, individual professions, trades and occupations do exist to a greater or less degree. The smaller towns differ but slightly from villages in their social life, but in the larger ones an aloofness in transanctions between class and class, absence of sympathy and the independent life led by the various families constituting the population are distinct features of social economy. This is naturally more pronounced in the two cities, notwithstanding the fact that they compare but ill with even the most backward townships in other parts of India.

Sex proportion in towns

58. The discussion of the various aspects of the rural population being a lengthy process must needs be reserved to a later stage, but the salient features of the urban population may appropriately be considered in this chapter. Of the 300,879 persons of the latter class registered at the present Census, 167,028 are males and 133,851 females. These figures give a proportion of 80 females to every hundred males, as against 89 of the rural population, that is to say the women are fewer in towns than in villages. The reasons are plain enough. The civilized population in towns is largely composed of men who enter into industrial and commercial pursuits which bring them from long distances into the towns in search of business or employment, and they leave their women-folk at home. The traders and shopkeepers who immigrate are generally men from the Punjab ; they do not usually, if at all, bring their families with them. The labourers who come in from the country for a temporary sojourn also come all alone. These circumstances swell the male population at the cost of the female. In the cities are found quite

considerable communities of State servants; the majority of these are also men from the Punjab. This makes the sex difference in the two cities conjointly (80) and especially in Jammu (64)* particularly marked. The military units contribute to this result largely. †

Religion in towns

59. The percentage in towns of the persons professing the four main religions in the State is given in round numbers in the margin by natural divisions and provinces as well as for the entire State. Subsidiary Table IV of this chapter gives proportional, and Imperial Table V actual figures on this subject. These figures show a distinct tendency on the part of the Hindu to congregate in towns, the Hindu percentage for the State as a whole being the highest of all. Next in order come the Sikhs, and it is no wonder that the essentially agricultural Budhist of Laddakh should rank last as regards residence in towns. The real significance of these figures, however, can only be fully understood on a more detailed scrutiny of the statistics. The Mohamedan owes his proportion chiefly to the trading classes of Srinagar city (218 *per mille*). The high percentage of Hindus in Jammu distrtct is largely due to the presence of the Durbar and the State offices of all the civil and military departments at Jammu city, and the figure for Kashmir South is swollen to 657 mainly by the Kashmiri Pundit, who is so pre-eminently a townsman. The high percentages of Laddakh and Gilgit are due chiefly to the presence of military garrisons at the Frontier outposts in those districts. In Mirpur town itself there is a numerous class of Hindu money-lenders whose usury keeps the agriculturists of that district in great misery and whose activities are at present taxing the talents of the Revenue administration to control. The percentages of Hindus in other districts are swelled by the staffs of the tehsil and *wizarat* establishments as well as the *mofassil* employes of some other Departments. The Sikh is the second in the field because he is so much a man of business. In all towns of any importance the trade in grains, piece-goods, confectionery and condiments is in the hands of Sikhs, and they also form an important proportion in the money-lending and trading communities of Mirpur, Udhampur, and Kathua; it is the Sikh, too, who monopolizes the trade of the towns in the Frontier districts (610 *per mille* in Laddakh, 351 in Gilgit and 625 in the Frontier *ilaqas*.)

Natural Divisions and Provinces	Percentage of			
	Hindus	Sikhs	Budhists	Mohamedans
No. (I)	12	27	....	7
„ (II)	5	4	4	2
„ *(I) and (II) Jammu* ..	*10*	*16*	*2*	*5*
„ (III) *(Kashmir)* ..	65	6	33	11
„ (IV) *(Frontier)* ..	48	49	5	8
Total State ..	13	9	4	9

Of the other religions, the far-advanced, trading Parsi can exist only in the cities, if at all, in this country of hills, forests and wildernesses. The whole of the Zoroastrian population (31) thus resides either in Jammu (5) or in Srinagar city (26) and comprises the proprietors and managers of shops and firms that exist there and a few persons in the State service. Of the Christians, the Europeans and Anglo-Indians all reside in towns, with the solitary instance of a Moravian missionary who lives in Khaltse (Laddakh). This Bodh village also forms the single exception in regard to the residence of Indian Christians, as two men and two women of that class are found there; the rest are in towns and cities. The Jaini Agarwal also has a great predilection for town life.

Density in towns

60. In the absence of a detail of the areas of towns it is not possible to work out density for the entire urban area, but the averages of Srinagar (24·6 per acre) and Jammu (28·3) give some idea of the state of affairs in this connexion. The present site of Jammu being circumscribed, its area is thoroughly congested,

* See column 4, Subsidiary Table VI.

† *Vide* Subsidiary Table V, Col. 4, and Imperial Table IV.

but the town is likely to extend towards the Nauabad and the Rolki on the south-west, where ample space exists for house-building. As regards Srinagar, though the pressure of population there is already very great it can continue expanding indefinitely along the banks of the Jhelum on either side. Among minor towns, those lying in short open expansions of the beds of valleys appear naturally congested, but there is plenty of room for the towns on the plains, either of Jammu or Kashmir, to expand. Mirpur is, however, peculiarly situated on the flat spur of a low hill, of which it occupies nearly the whole area, and already complaints are heard regarding the lack of space for house-building. The same is the case with Muzaffarabad, Riasi, Kishtwar and Bhadarwah.

Grades of towns

61. Mention of the sizes of *towns* has already been made in paragraph 44, but when all the urban units are classified according to the Imperial scale it is found that there are no towns in the State in the second and fourth grades, and the rest classify themselves as follows:

Grade	*Number*	*Population*
I (100,000 and over)	1	126,344
III (20,000—50,000)	1	31,726
V (5,000—10,000)	7	51,671
VI (under 5,000)	52	91,138

The two units of the first two grades are of course the two cities. Islamabad was in the fourth grade in 1891, when its population exceeded 10,000, but as it has now less than that number of residents it is classed in the next lower grade.

As regards the distribution of the population among these grades of towns, it may be noted that taking the whole urban population as 100, 42 persons will be found living in the first grade, 11 in the third, 17 in the fifth and 30 in the sixth grade towns. It is thus in the largest and the smallest towns that most people reside.

Variation in urban population

62. For the changes in the treatment of places as towns at the various censuses of the State the last paragraph and § 45 may be consulted. The only comparison possible is in respect to the population of the two cities, which have uniformly been shown separately from the rural population, and reference to column 6 of Subsidiary Table V will show that Srinagar has been steadily and uniformly growing, 3 per cent having been added to its population in either of the last two decades. Jammu, on the other hand, has been vacillating; although its population increased by a little over 4 per cent in 1891-1901, it has fallen by 11 per cent in the last decade, and there is thus a net loss of about 7 per cent in twenty years. Of the smaller towns, five are common between the present Census and that of 1891, *viz.*, Islamabad, Sopur, Punch, Mirpur and Baramula, and they are all important places. A comparison of their figures shows that Islamabad has lost heavily, and Mirpur to a certain extent; Punch is almost stationary, while Baramula has developed very largely.

The variations have been worked out absolutely as well as relatively, that is to say, taking urban population as a whole, and also by eliminating the part relating to places dealt with as towns at one Census and otherwise at another. From the latter point of view there has been an all-around increase of 2·25 per cent, and this is the real one; while from the former the total urban population has increased by 56·6 per cent, which, owing to the addition of a large number of new places to the town list, is a misleading figure.

Decay and growth of towns, and the causes thereof

63. The statistics of the variations in urban population having been noted, the causes that have led to this rise and fall may next be discussed. Mirpur is a centre of great industrial and commercial activity at the western end of the sub-montane and semi-mountainous tract, and from what has already been said regarding the money-lenders of that place it can be judged that its people are very well off. They are men of enterprise as well. Numbers of them leave their homes to pursue service or trade, both in the State and beyond it, and are found in civil as well as military employment. Nor do they confine their operations to India; they not infrequently go abroad, especially to the colonies on the seaboard of South Africa. This is one explanation of the ostensible decrease shown by the figures for Mirpur. The more immediate cause, however, is that plague raged in that town at the time the present enumeration was made. The people had left the town in large numbers and had taken refuge with their friends and relations, both higher up in the hills and in the adjacent places on the plains of the Punjab. It can not therefore be said that this town is actually losing in population. Islamabad, on the other hand, is undoubtedly declining. This is a town of great antiquity and historical associations, as its ancient name, Anantnag, itself would show. During the old Hindu rule it possessed great importance, and the Martand shrine close by still attracts people to the town. Even in the days of Mohamedan supremacy (when its name was changed to Islamabad) it flourished. It formed the only emporium for wool, butter, food grains, medical herbs, spices, leather, walnuts, etc., from the hills in the south and east of Kashmir, and was the chief centre of trade between Wardwan, Kishtwar, Ramban and other contiguous *ilaqas* of Jammu on the one side and the plains of Kashmir proper on the other. Of late it has been slowly, though surely, decaying, until it is now only famous for the manufacture of *gabbhas* (a kind of carpet made of pieces of well seasoned blankets stitched together artistically in floral designs). To a certain extent its decline is due to the development of means of communication between Srinagar and all other parts of the valley, but the main cause is the diversion of all trade between the Punjab and Kashmir from the Banihal route to the Jhelum valley road, as is evidenced by the fact that Baramula at the other extremity of the valley has gained proportionally what Islamabad has lost. The latter may possibly recover some of its prosperity with the opening of the Banihal road for wheeled traffic, which has been sanctioned only this year. This scheme is expected to help considerably the present growth of Udhampur town, which is the centre of all trade between the higher hills and lower levels of Jammu Province.

64. It is the decrease in the population of Jammu itself that is the more serious item for consideration, and although this may be attributed in some measure to the lack of efficiency in the arrangements made by the municipal authorities for taking its Census (the causes whereof have been dealt with at length in the Administrative Volume of this Report), that the town has actually decayed considerably during the last decade can not be denied; evidence of this is found in the various ruined bazars the large number of dilapidated houses that one meets in every part and the numerous gaps in the interior of the *abadi* that give it a somewhat bald appearance. The causes are readily named: *(a)* some slight decrease is explained away by the change in the municipal limits by which are taken away (i) the railway area (ii) the *abadi* in and about the Divisional Engineer's bungalow, (iii) the shops on the Satwari Road, (iv) Bhatta Gulzarishah, and (v) the *abadi* known as Kunwan Shikarpurian and the segregation camp: *(b)* the opening of the Suchetgarh-Tawi line has diverted the local trade and commerce to the neighbouring town of Sialkot in the Punjab; *(c)* complaints are being made on all hands as to the severity of the customs tariff. Whatever truth there may or may not be in this allegation, the fact remains that the Jammu townsman finds it cheaper to import the articles of his re-

quirements from Sialkot than to purchase them locally, provided he can manage to evade the clutches of the *chungiwala*. (d) The most cogent cause of all of the depopulation of this town has been plague, which has been working havoc with its people throughout the last ten years, and this is rightly taken as a circumstance over which man has no control.

65. The lack of good potable water has always been the greatest anxiety of the Jammu townsmen. Well water is a costly luxury, and it is, moreover, believed to cause goitre. Foul accumulations of rain water in the shallow tanks of the town, which do not dry up only because the sewers of the neighbourhood debouch into them, used to form the sole reserve of drinking water for the people at large. The wonder is not that their number diminished, but that any have survived! Great relief has latterly been caused by the introduction of water-works, although filtering arrangements are not yet all that can be desired. Conservancy and other sanitary arragements are being better looked after, and several schemes are in contemplation for opening up the congested parts of the town and removing the surplus population to the open spaces on the south and west. Signs of brisk activity in the improvement of the town are visible already in the new brick houses that may be seen in course of erection in several quarters. With such fair prospects, and the opening up of the Banihal and Kishwar roads, Jammu may yet look forward to the recovery of its past glory* in the not far distant future.

66. The increase in Srinagar, with all its improvements in sanitation, lighting, waterworks, medical aid and general administration, is but natural. But for constant decimation by cholera its population must have outgrown its resources, notwithstanding the increase that has taken place in the latter by the inauguration of fresh fields of labour like the silk and the wine factories, the electric installation, the neighbouring quarries for road metal and the general industrial development that is seen in all quarters of the town. There is, however, much room for further improvement. The interior of the city is still much congested and the filth in its unpaved, narrow and dark alleys and by-lanes makes walking through such parts a painful experience. The authorities are quite alive to their responsibilities in this connexion, but a long time must elapse before these modern 'Augean Stables' can be thoroughly cleansed.

Of the minor towns, Riasi and Katra, since the opening up of the Katra tonga road, and Kishtwar, with the coming conversion of its dangerous foot-path into a decent bridle-road, have bright futures before them.

City statistics

67. *Jammu city* consists of nine wards and a dense compact *abadi*. It stands on the right bank of the Tawi and occupies the summit and slopes of a low hillock, extending from south-west to north-east. Its present area is 1,120 acres. The Palace, whose outer quadrangle contains all the Secretariat offices, stands at the north-eastern end, on the brink of a precipice rising from the banks of the Tawi. The solitary cart-road from the railway station leads to the Palace, and, as far as the city is concerned, ends there. Near the Raghunath temples† one branch of it leads to the *dák* bungalow and the State building reserved for the use of the Resident; an offshoot of this latter passes through the Urdu Bazar. The *Pakka Danga*, the Urdu Bazar, and the *Kanik Mandi* are the only markets now open for business. The Central Jail and the State

* "In the palmy days of Raja Ranjit Deo towards the latter part of the eighteenth century, it is stated that the population (of Jammu) was 150,000." (Imperial Gazetteer of India, Vol. XIV p. 50). This is of course a fanciful estimate. There is no room for such a large population on the site of the present town, and there are no relics to be found anywhere else in the neighbourhood which point to any other site having been abandoned in favour of the present locality.

† The Hindu temples are so numerous in this town that it has been rightly called "the city of temples." Their towering cones, whitewashed and surmounted with glittering pinnacles, give the town a majestic appearance and the distant view that one gets when the train steams into the Tawi station is simply magnificent.

Press are situated in the north-western portion of the City ; the Military Lines lie to the south-west. The depressed classes—*Chamiars, Dums, Chuhras, Meghs,* etc.—live in separate colonies in the outskirts on the north-west and south-east. The names of the important quarters are Ramnagar, Mohalla Bhabrian, Julah-ka-mohalla, Purani Mandi, Dalpatian, Raghunathpura, Gummat Darwaza and Nauabad. So much for topography. The details of the population of Jammu City by wards may now be noted in the margin.

Name of ward	Population		
	Total	Male	Female
I ..	1,845	1,174	671
II ..	3,192	2,035	1,157
III ..	4,340	2,568	1,772
IV ..	3,300	1,997	1,303
V ..	4,051	2,346	1,705
VI ..	4,090	2,280	1,810
VII ..	4,570	2,664	1,906
VIII ..	3,447	2,100	1,347
IX ..	404	321	83
Military area ..	1,869	1,650	219
Gardens ..	237	131	106
Mandi Mubarak ..	381	96	285
Total ..	31,726	19,362	12,364

68. So much has been said and written about *Srinagar* that it would be simply a waste of time and space to describe it in any detail here. The city of *Sri-Lakshmi* (Goddess of Wealth) or of *Surya* (the Sun God) as its name has variously been acconnted for, stands on either bank of the Jhelum and extends for more than three miles in a curve, occupying an area of 5,139 acres on a site almost in the centre of the plain of Kashmir. It consists of the parts detailed in the margin. In addition to the total given there, 3,798 (2,071 male and 1,727 female) is the water-borne population of the *Hanjis* and others.* The Kothibagh and Munshibagh areas are laid out in English style. Rainawari is the stronghold of the Kashmiri pundit. Mahrajganj is named after the late Maharaja Ranbir Singh and was once wholly destroyed by fire, which is a standing menace to the wooden houses of the city.

Name of ward	Population		
	Total	Male	Female
1. Khaniar ..	5,592	3,002	2,590
2. Rainawari ..	8,439	4,514	3,925
3. Nauhatta ..	7,268	3,848	3,420
4. Saugindarwaza ..	3,324	1,902	1,422
5. Nawakadal ..	11,787	6,258	5,529
6. Maharajgang ..	10,076	5,486	4,590
7. Chattabal ..	10,219	5,505	4,714
8. Zainakadal ..	6,458	3,448	3,010
9. Tashawan ..	20,714	11,135	9,579
10. Narsingarh ..	7,210	3,992	3,218
11. Kothibagh ..	5,473	3,158	2,315
12. Maisuma ..	1,333	782	551
13. Habakadal ..	21,555	11,378	10,177
14. Bararauimbal ..	994	515	479
Military ..	*2,104*	*1,374*	*720*
Total ..	122,546	66,307	56,239

The present density of Srinagar is 15,735 persons per square mile, as against 15,327 of 1901 and 14,870 of 1891. The previous figures of Jammu are, however, not at all intelligible ; they are 4,516 and 4,318 respectively for 1901 and 1891, as against 18,129 of the present Census. The area adopted on the previous occasions must have been materially larger† than that really occupied by the city according to its present municipal boundaries.

69. The details in percentage as to *age, civil condition and literacy* given in the margin in respect to both the cities may be interesting. A comparison of the figures under these heads as between towns and villages can be made at length only in the appropriate chapters. Here it will suffice to note that the people in these cities do not marry as early as in the plains below, that child marriage is not favoured and that marriage is not as universal as in most other Indian cities, the ratio for the two cities taken together being 21 unmarried to 29 married and widowed. The maximum of married persons is reached at the period of 30 to 40 years of age. Unmarried widows, especially those of marriageable ages, are less numerous in Srinagar than in Jammu, evidently because of the majority of Musalmans in the former, who practice widow-remarriage largely.

Age	Unmarried		Married		Widowed		Literate		Illiterate	
	Jammu	Srinagar	Jammu	Srinagar	Jammu	Srinagar	Jammu	Srinagar	Jammu	Srinagar
0—10 ..	99·0	99·9	1·0	·1	..	..	2·6	·7	97·4	99·3
10—15 ..	82·5	87·4	17·0	12·5	·5	·1	16·2	8·5	83·8	91·5
15—20 ..	50·0	49·0	47·0	49·0	3·0	2·0	22·0	11·0	78·0	89·0
20—30 ..	26·0	21·0	66·0	75·0	8·0	4·0				
30—40 ..	11·0	6·0	74·0	85·0	15·0	9·0				
40—50 ..	6·0	4·0	69·0	76·0	25·0	20·0	21·3	11·7	79·0	88·3
50—60 ..	5·0	3·0	55·0	60·0	40·0	37·0				
60—70 ..	4·0	3·0	44·0	43·0	52·0	54·0				
70 and over..	6·0	3·0	37·0	33·0	57·0	64·0				
Total ..	38·6	45·4	48·0	45·2	13·4	9·4	17·5	8·4	82·5	91·6

* 127,400 persons was an excessive estimate of the population of this city made in 1873 A. D. This number is alleged to have fallen to only 60,000 in the great famine of 1877-9 !

† Cf. § 72 *infra.*

Literacy is of course higher in cities than in the country, but even so the percentages compare very badly with other parts of India. It is larger in Jammu in comparison with Srinagar for the simple reason that at the time of the Census all the head offices of the State service were located in Jammu, and also because of the influx of literates from the plains of the Punjab in search of employment and otherwise. Of English knowledge, notwithstanding all that the State has done for it by opening a college at each of the cities, also high schools, it has not yet much to boast. The details for the two cities are:

	0—10	10—15	15—20	20 & over	Total
Jammu ...	·17	4·1	7·8	4·3	3·9
Srinagar ...	·2	3·4	6·6	2·4	2·3
Mean ...	·9	3·7	7·2	3·3	3·1

70. *Migration* is the next important aspect in which the population of the cities has to be considered, but it is only the intrinsic value of the figures that can be discussed at this stage. In Jammu only 66 per cent, *i. e.* two-thirds of the population, is locally born. This includes again a certain percentage of persons born in the villages of the district. Among the districts of the Province, Udhampur contributes the largest number. This is probably owing to the brisk trade in hill-products of all kinds that goes on between the headquarters of that district and Jammu. The 3·3 per cent coming from Kashmir comprise mainly the Kashmiri pundit employees of the State, but a small proportion consists of casual births in Kashmir among Jammu people who go up to Srinagar every year with the Durbar. Of the rest, by far the largest proportion comes from the Punjab (5,768 persons) and especially the conterminous districts (3,569), Sialkot leading with 2,238. Persons from more remote places in that Province are not rare, 684 are from Gujranwala alone. The bulk of this section of the population is formed of men in the service of the State and they hail from all parts of the Punjab. The number of immigrants from other Provinces in British India is very insignificant, and this varies inversely with the distance, people from Hindustan (*i. e.* the United Provinces of Agra and Oudh) being 289, from Bengal 40, from Behar 15, from Bombay 48 and from Madras 11. In Srinagar* migration is at its minimum in winter, but temporary migration during summer is enormous. Thousands of persons follow the Durbar and a large number of European and Indian visitors, which is steadily increasing from year to year, goes to Kashmir and stays in Srinagar and elsewhere for varying periods. In a population enumerated on the 10th of March a percentage of 98 of local people should not therefore be surprising; 890 persons of Jammu Province are obviously the State servants and a few tradesmen. The North-West Frontier Province being the nearest to that part of the country contributes naturally a larger number of persons to Srinagar (294) than to Jammu (140). Even the Punjabi element (632) is not large in Kashmir. The rest is not worthy of consideration. In all migrations from outside the State, especially from distant parts, the female element is naturally very small.†

The statistics of the converse, *viz.*, persons born in these cities but enumerated elsewhere, are obscured by the fact that the words Jammu or Kashmir are used in British Indian Provinces beyond the Punjab indiscriminately to signify this State as a whole, or at least the two Provinces of it that are called by these names. Kashmir is used even locally to signify both the valley as a whole and the city of Srinagar. It is therefore not worth while to discuss this point with reference to the cities in particular; 53 persons of Srinagar and 477 of Jammu are reported to have been counted outside this State and these figures may be taken for what they are worth.

* 19 *per mille* as against 340 of Jammu—*vide* column 5 Subsidiary Table VI.

† *Cf* § 58 *supra.*

71. As regards *occupations* in the cities, detailed figures will be found along with those for the districts in Table XV. Taking the combined population of the two cities as 100, there are only 42 workers, in round figures, as against 46 of 1901, and 58 dependents as against 54. On comparison with the percentages in rural population, which consist of 47 workers and 53 dependents, as against 30 and 70, respectively, of 1901, we find that the large increase in the number of actual workers in villages, due to the better classification insisted upon this time, is not reflected in the city population. On the contrary there is a distinct increase in the number of dependents in the cities. This may be partly ascribed to the fact that sufficient attention was not paid by the supervising agency employed in the cities to the rules circulated for the guidance of enumerators in this respect, and largely to the greater degree of luxury in the style of living of the city people, which always keeps pace with their advanced prosperity. These prosperous conditions are reflected in the manner of life of women and children in India, who become less inclined to activity and more and more dependent on the male head of the family. The bread-winner, with false notions of respectability, also becomes imbued with the idea that it would be derogatory to his dignity and position in life to allow his women-folk and children to work. Moreover, a large proportion of the population in cities belongs to the artisan class, workmen and traders requiring more or less technical knowledge of the arts and crafts pursued ; this necessarily precludes the help of the women and children of the family in their business. Details are given in the margin of the more important avocations of the people in the cities, and from these it becomes apparent that agriculture is at a great discount in city life. By far the largest proportion of the population is supported by the industries and trades connected with the feeding and clothing of the people (roughly 27 per cent in Jammu and 46 in Srinagar). Then come the personal servants—washermen, barbers, sweepers and the domestics (15 per cent in either city). The strength of the public services (14 and 7 respectively) is also at its best in cities, as large bodies of men concentrated at a single place have to be dealt with, and all the head offices are located there. The percentage of workers in cotton, wool and silk is large for Kashmir because of the existence of the State silk factory, and also because the people in Kashmir villages as well as towns are engaged in spinning and weaving wool, large quantities of *pattūs* and *loīs* being turned out.

Occupation	Jammu	Srinagar
Agricultural and pastoral pursuits.	6·6	5·6
Workers in cotton, wool and silk.	2·0	20·6
Workers in wood ..	1·7	3·4
„ metal ..	1·3	2·0
Food industries ..	6·0	3·2
Tailoring ..	2·6	7·7
Washermen, etc. ..	·7	·7
Barbers and hair dressers ..	1·0	1·0
Shoe-making ..	2·2	1·0
Scavenging ..	1 0	·7
Transport ..	2·6	6·0
Trade in piece goods ..	·6	2·0
„ milk, butter, ghee, etc.	·3	2·3
„ grain, pulses, etc. ..	5·6	3·6
„ miscellaneous food stuffs.	6·9	5·2
„ fuel, etc ..	·6	·4
„ jewellery, etc. ..	·2	1·0
Public administration ..	14·0	7·1
Domestic service ..	9·7	7·1

Houses and house-room in cities

72. There are 7,293 occupied houses in Jammu and 23,840* in Srinagar, which gives a mean average of 6·5 and 4·6 per acre, respectively. Srinagar is not, however, any the less cumbered with houses than Jammu. Its honeycombed blocks of wooden structures, running up to half a dozen stories, are proverbial, and give it an appearance of a very densely populated city, and so in fact it is; the small average is due to the larger number of open areas—the State Gardens, Hazuribagh, Munshibagh, Parade Ground and other spaces round about—being included in the acreage on which the mean has been calculated. There is a slight increase in the mean average of houses in Srinagar, as in 1901 it was only 3·5, which is chiefly due to the change in the definition, of course, and to a certain extent to the general growth of population. It is not possible to compare the figures of Jammu with so much certainty, as they work out for the last two censuses as only 1·3 and 1·9 per acre, from which it appears that the means were on those occasions worked out on some basis other than the real area of the town.

* Unless the ancient Kashmiri had some peculiar notion of his own as to what constituted a house, Kalhana's estimate of the number of houses in Srinagar in the old Hindu period amounting to 3,600,000 must be taken as grossly exaggerated.

The number of persons occupying each house on an average was 5 for both cities in 1891, and 5 for Jammu and 6 for Srinagar in 1901, while the corresponding means now are only 4·3 and 5·3, respectively, for the obvious reason that it is each family with a common hearth that has been taken as one unit on the present occasion, while it is not uncommon to find one house occupied by more than one family. This is specially the case in cities, where many outsiders, who have no houses of their own, dwell as tenants in those of others. These figures, such as they are, however, do not not show the real state of affairs, as the strength of the majority of families is larger even in the cities. Had the number of shops (in which but one man sleeps for purposes of watch and ward) been singled out and eliminated from the total number of houses, larger figures of the mean average per family would have been obtained.

(IV) Houses and House-room

Architecture

73. The system of house-building, like everything else in the State, varies with the locality. Again, the country having experienced many political changes in times gone by and having been ruled and influenced by a variety of people of different races, colours and convictions, possesses an unique variety of architectural examples, ranging from the residential caves and cells of the aborigines, the old Indo-Aryan structures provided with all domestic comforts, houses in Tibetan style suited to the simple life in monasteries, the temporary sheds made after the fashion of the Central Asian Tartar's *auls*, the advanced models of the Persians and of the Moghuls of Delhi, to which gardens and pleasure grounds are necessary adjuncts, down to European bungalows, with all their provision for a civilized life in its most modern sense. Climatic conditions, however, overrule all these influences so far as the general public is concerned, and give the houses in various parts of the country their special character.

Types of houses in sub-montane and semi-mountainous tract

74. The low, flat-roofed, mud-walled, single-storied, houses in the villages of the sub-montane tracts are precisely the same as are found in the plains of the Punjab, and scarcely need any detailed description. The houses generally have a small enclosure formed by low walls in front of the main building, which consists of one or more rooms according to the needs and means (particularly the latter) of the owner. A noticeable feature of the houses in northern India is the absence of any parapet above the roof. In Hindustan proper, and perhaps everywhere else in India where flat roofs are common, the four walls of a house rise to a certain height above the roof, which is not visible from the ground outside, while in the northern parts of the Punjab and all over Jammu not only are the roofs level, but they are continued on all sides in the form of flat, projecting eaves. This strikes the eye of the stranger at once, because during summer in the warmer regions people of both sexes are accustomed to sleep on their roofs so as to have the benefit of the open air, without taking any precautions for privacy. In some parts, these open roofs are also used very early in the morning as domestic conveniences for the women of the house. In the *kandi* tracts of Jammu Province there is but little divergence from the general style of houses described above, except as regards the components of the walls, which, especially in case of the common people, are pieces of loose stone held together in various thicknesses by means of mud; and the whole building is coated with the same substance on either side to give it a smooth appearance.

Houses in the Outer Hills

75. In the Outer Hills the low-walled enclosures disappear, and houses are formed more into single blocks with a bare open space in front; courtyards are replaced by *deodhis* (vestibules) or open verandahs. The character of the roof, however, remains the same. Unsubstantial and frail as is the latter, it is surprising how well it serves to make the house waterproof in the excessive rains that fall in that part of the country. Nor is any binding, clayey mud available to give the roofs a firm and watertight coating. The striking feature of the

houses in the country of Bhadarwah and Kishtwar is that, towards the approach of winter, dry grass, rice stalks or the stubble of other crops is stacked in dome-shaped ricks on the roofs; this from a distance gives a house all the appearance of a tiny mausoleum. On the higher hills, where the houses are built on the mountain sides, one part of the roof adjoins the hill-side, and where the roofs of several houses combine together they look from above like a well dressed platform on the edge of the precipice, and are recognized to be houses only as one approaches the same plane, in front or at one side. It seems strange that, in spite of all the rain and snow that falls here, the roofs are not sloped on both sides, as is the practice throughout Kashmir Valley.

76. Houses in Kashmir, both on the plains and the mountain sides, are

In Kashmir

what one would expect them in a hilly country to be. They are constructed of wood in scantling or small logs nailed together to make up the walls, which latter are plastered with mud from within. They are built in stories—never less than three. The house is in a single block, the whole being covered with wooden planks sloping on both sides and ending in a central ridge. The poorer classes cover their roofs with earth in which grass is encouraged to grow. Those whose means permit spread the inner bark of the birch over the wooden planks; a coating of mud plaster is given over all, the whole resulting in a completely water-tight covering. Frame houses represent the most recent style in vogue; a frame-work is made of wooden rafters, planks and logs, the intervening spaces being filled in with *kutcha* or *pucca* bricks. Some builders are content to let these walls remain bare, others finish by plastering them with mud or lime. In contrast with the blank walls in Jammu, one's attention is particularly attracted to the openings in the shape of windows of various sizes that are generally found in Kashmir houses. They are provided with perforated or latticed shutters, which are covered with paper in winter to keep out the biting winds.

The ground floor is used as a cattle pen; the first storey, divided into one or more apartments, forms the residental quarters, there also provisions are stored and food is cooked. The uppermost section, which is frequently open on either side, is covered by the sloping roof, and provides store room for all the lumber, agricultural implements, grass, fuel and other household articles of no great value. There are no courtyards or enclosures attached to the houses, except where large spaces are available; these, when they exist, are converted into vegetable gardens and enclosed by mud walls of indifferent heights. The house is entered generally by a single door, even when it contains more than one family residing in separate apartments. Latrines are conspicuous by their absence, except in the houses of well-to-do people. The Kashmiri is no discriminator between cleanliness and filthiness; the excreta of man and beast lie round about the dwelling houses, being offensive alike to the eye and the olfactory nerve. In this respect the dwellings of Kashmir are in marked contrast with the well-kept, cleanly houses found in Jammu Province.

For storing grain the Kashmiri builds separate granaries, which are, like the houses, made of wood. They take the form of a small, isolated room, supported on four vertical posts, the floor separated from the ground by a wide space to avoid damp. They are erected close to the residences and provision is made for one of the members of the family to sleep therein for purposes of watch and ward. These had to be numbered separately as houses, but only such of them as harboured any person on the night of the Census were retained on the list.

77. When the Zojila or the Burzil Pass is crossed the whole aspect

In the Frontier

of the country changes once more, in this as in every other respect, and the tall wooden houses of Kashmir, with sloping roofs, give way to the low, dingy houses of Laddakh. These are built of mud or loose stones, with frail flat roofs of wooden shingles,

covered with mud. Timber for purposes of house building is non-existent. The few poplars of indifferent growth and thickness have other uses, and can be applied to architectural needs only by the exceptionally rich, or by the State. The common people cover their houses with brushwood, which is put together in a thickness just enough to support the thin layer of earth that is thrown over it. The walls in Laddakh proper are made of *kutcha* bricks of very uncommon proportions—a foot in breadth, two in thickness and three in length. Sometimes, instead of building them of separate bricks, the walls are constructed of mud, layer by layer, the material being supported on either side by wooden planks, which are removed only when the earth has dried up.* Each house contains a few rooms, and without exception a verandah. The cattle-shed is generally built apart from, but in close proximity to, the residential quarters. In poverty-stricken Baltistan and south-western parts of Kargil pieces of loose stone form the chief building material. The houses are very low and small; entry into them is obtained through a door in summer, but through a hole on the top of the roof in winter. The snow falling on the frail roof has to be constantly scraped off, being thrown down alongside the walls of the houses, and so blocking up the summer door.

It is very fortunate that in this land of flimsy structures rain falls but slightly, else the whole *abadi* would be razed to the ground with the first heavy downpour, and even the strongest houses would not long be habitable, owing to the leakage to which the roofs would become subject.

Style of houses in cities

78. The description of houses given above relates to rural areas. In cities, and in some of the larger towns, the people with somewhat advanced ideas and better means build a superior class of residence for themselves. Brick and mortar houses, similar to those built by Indians and Europeans, are therefore not uncommon in Jammu and Srinagar. A marked feature in the high class architecture in Srinagar is the ornamental wooden ceiling formed of small and well-dressed chips of wood (*chir* and deodar) dovetailed together in floral designs. Sometimes the ceiling is coloured in lacquer work, and the superb decoration thus given to the interior of the house would satisfy the demands of the most fastidious taste. The Palaces are a combination of Hindu and Mohamedan architecture, and some of the State buildings are the best productions of the Kashmir and Jammu architect. Recently a few bungalows and *kothis* in the Indo-European style have been built out in open spaces, away from the congested parts of the cities, with ample grounds for gardening and recreation. "The Amar Villa" of the Chief Minister in Jammu is one of these. It is a magnificent and elegant building.

Census 'House'

79. The essence of the difference between the definition of a house as adopted on the present occasion in the State, as elsewhere in India, and that of the past is that the one is a social unit while the other has been a structural unit. The new definition is almost co-extensive in significance with 'family', and it is this interpretation of the term that is of greater statistical value demographically. Moreover, it leaves no room for the confusion and controversy that the older definition is known to have created in the past. As a measure of prosperity or poverty, plenty or scarcity, health or disease, effect of migration, fertility or unproductiveness of the various races and places it is the mean size of a family, and not of the house in its ordinary sense, that is of any utility. The definition was, owing to considerations like these, worded as follows:

> '*House* is an enclosure, shed, building or any other structure in which a single commensal family resides',

and the term *family* included such dependents as widows and other disabled and unprovided for relatives, also the servants, all eating from the common *chulha* (hearth).

* This latter method of house-building is also practiced in Punch *ilaqa*.

It is an open question, though, if it would not be well to do away with the use of the term 'house' altogether, as it appears to be only a misnomer to use that word where what is really meant is the family.

House statistics and their accuracy

80. In preparing the house-list the enquiry for human habitations of all descriptions was very searching and thorough at the present Census. The executive erred, if at all, on the side of excess, but the subsequent scrutiny of the house totals, both on the spot and in the Tabulation Office, eliminated all mistakes, and the final total for the State comes to 553,124, as against 464,635 of 1901 and 447,993 of 1891. There has thus been registered an increase of 19 per cent as against 4 (roughly) of the previous decade. The comparative figures are arranged in the margin in respect to natural divisions and provinces. The increase in the population is fully reflected in the proportion of increase in the number of houses, the corresponding figures being :

Natural Divisions and Provinces	Houses		Variations (per cent)
	1901.	1911.	
I.—Submontane and Semi-mountainous tract ..	..	140,950	..
II.—Outer Hills	..	169,222	..
Jammu Province	*271,887*	*310,172*	*+14*
III.—Jhelum Valley (*Kashmir Province*) ..	153,136	197,382	+29
IV.—Indus Valley (*The Frontier Districts*) ..	39,612	45,570	+15
Total ..	464,635	553,124	+19

	Population	*Houses*
Jammu	+ 5	+ 14
Kashmir	+ 12	+ 29
Frontier	+ 14	+ 15

That the progress of house building in the Frontier should not have kept pace in similar proportion is fully representative of the poverty of the people and the difficulty in procuring materials in that part, and above all the check exercised by the special customs of Laddakh on the disintegration of families.

That the disproportionate increase in the number of houses at the present Census, as compared with that of the last, is not due to any great extent to the change in the definition is clear from the fact that although the *chulha* was not the sole test for the Census on the last occasion, in all the rural area—and it is that which forms the largest part of the State—each family generally lives in a separate house. The excess is chiefly the result of the more careful and accurate enumeration that it has been found possible to secure at the present Census. It is a known fact that on former occasions the houses in remote, difficult and out-of-the-way places were never visited or numbered.

A comparison with the figures of the Census of 1891, however, gives no instructive results, as an increase in houses of only 3 per cent in Jammu and 5 of Kashmir, as against 6 and 22, respectively, in population, is not at all intelligible. In the Frontier districts, on the other hand, there was a decrease of ·6 per cent, even though the population is shown to have gone up by over 46! The latter curious result is due, as has already been pointed out, to the inclusion of the Frontier *ilaqas* in the Census operations for the first time in 1901. The net increases from 1891, it may well be noted, are 18, 35, 14 for the three Provinces, and 23 for the State as a whole. It is a remarkable coincidence that the net increase in population ever since 1891 is also precisely 23.*

Unoccupied houses

81. The above figures relate only to the houses that were found inhabited by one or more persons on the night of the Census, whether the occupants were permanent residents or only temporary sojourners. At the house-numbering, however, every house, building, shed or other structure where there was any possibility of any person being present at the final Census

* *Vide* Provincial Table, I, Vol. II of the present Census.

was numbered and registered. The total obtained by that means was 610,564 'houses.' All the places found vacant at the final enumeration were expunged from the list and the number according to the provisional totals dropped to 554,039, which further fell to only 553,124 upon detailed compilation. The net decrease of 57,440 houses arose partly from a mistake in the totals of Punch, and the rest is accounted for by *sarais*, staging bungalows, schools, *dharamsals*, granaries, cattle sheds, roadside caves, plane and banyan trees where travellers sometimes stay for the night, shops, temples, mosques, *matam-sarais* and other places and buildings of like nature. In the Outer Hills and the Frontier Districts it is a common practice for the people to build two sets of houses, one on the lower levels and the other on higher altitudes far removed from the village site. The latter are used as summer houses when the cattle are taken out and led to more verdant places for purposes of pasturage. The *gawars* of Bhadarwah and Kishtwar are instances of this. All such houses were, of course, vacant in winter, when the Census was taken, and they did not therefore count.

House-room

82. The average number of persons per house has already been discussed in § 40 *(c) supra*. Subsidiary Table VII also gives for each administrative and natural division the number of houses per square mile. It will be observed that the allocation of houses is, naturally enough, thickest in the sub-montane tract (52) as that is just the part where density of population is at its maximum; and the average is lowest in the thinly populated country on the Frontier, *viz.* one house per square mile. For the high averages of the districts Jammu (61) and Kashmir South (36) it is obviously the two cities that are largely responsible. With the previous enumerations comparison can, owing to territorial changes, be legitimately made only as regards the provincial figures of 1901 and the total of the whole State for 1891. The figures in the margin have, however, been worked out on the present areas of the provinces and the State, and give some idea of the changes that have gone on in this respect during the last two decades. There has been no appreciable variation in the average of the State as a whole, but a steady growth has been recorded in the number of houses per square mile in the Provinces of Jammu and Kashmir. On scrutinizing the figures for districts, it will be noticed that although there has been a general increase in the house averages since the last Census, a big drop has been registered in that part of Jasrota district which lies in the Outer Hills, *viz.* the tehsil of Basohli. The figures, however, disclose the state of the case only too truly, as it is a known fact that the population of that tehsil is in its decadence. The average of 75 houses per mile shown in the last Census Report in respect of the Frontier districts is startling only so long as the explanation is not forthcoming that it is based on cultivated, and not on the total, area.

Provinces	Houses per square mile			Variations		
	1891	1901	1911	1891-1901	1901-1911	1891-1911
STATE ..	6	6	6	..	..	..
Jammu ..	21	22	25	+1	+3	+4
Kashmir ..	17	18	23	+1	+5	+6
Frontier ..	1	1	1	..	..	..

Joint-family system

83. The joint-family system is essentially an Indo-Aryan custom, having the imprimatur of law affixed to it by the *Mitakshara*. The system is fully represented in this State as elsewhere, the community in which it is largely in force being the Hindus of the Dugar *ilaqa*, especially those of the higher castes. Amongst the Charak Rajputs, for instance, the tendency for large families to live together is the greatest, while the lower Thakkar families disintegrate rapidly. The Brahmans and Khattris hold this practice in much favour and the lower classes, *Meghs*, *Dums*, *Chamiars*, etc., prefer to live separately. Occupation has its own influence in this respect, the people engaged in service, trade, banking, etc., live together as a matter of expediency or security. Agriculture acts both ways. In certain cases it tends to encourage communal living, as the larger the number of members in a family the more economically is the industry carried on. On the other hand, in cases where the resources are limited large families cannot be supported by

them. As a matter of fact, it is noticed that agriculturists prefer to live separately in the majority of cases. Religion is another factor governing the condition of life. The Mohamedan, for example, is no respecter of the joint-family system, and the individuality of rights created by the Mohamedan Law has gone far to disintegrate the people of the Chibhal (Mirpur district) *ilaqa*, who lived jointly in their Hindu days. The peculiar customs of the Buddhists of Laddakh, as already noted, conduce to the maintenance of the joint-family existence to the greatest extent. Polyandry and primogeniture oblige the younger brothers to be dependent upon and live jointly with the eldest. Among the local circumstances affecting civic life are: (*a*) the fear of *begar*, which prevents the people of tracts in close proximity to the Bhanihal road in Jammu and the treaty road in Laddakh from dividing, the conscription of labour being based on individual families; (*b*) absence of power to transfer or alienate land, which prevents the people in Kashmir from breaking up families, as no man can acquire land for himself and all must live together to obtain the benefit of the common ancestral property; (*c*) the limited extent of level tracts in Kashmir, which afford no room for further house building on any large scale; and (*d*) the traditional tenacity of the Kashmiri, whether Musalman or Hindu, to his ancestral property and residence, which makes the people in the valley cling to the central stock without ever giving a thought to division. A peculiar custom is reported from Kishtwar, under which the home is always given up to the younger son. This places the elder under the obligation to build a separate dwelling for himself, and may be a powerful cause of the congestion of the houses that is noticed in the level portion of that *ilaqa* which has the further disadvantage of being naturally very limited in extent. The social conditions in towns and villages have also some bearing on this subject, as in all the urban areas of the State the joint-family system is in greater vogue than in the country. The march of civilization has left its mark on this practice. With the progress of the ancient Aryan cult the joint-family system flourished; the spread of Mohamedanism has had a disintegrating effect; and the sections of society affected by the modern style of living show a greater tendency to separate living than the people of the old school. This is partly due to the increase in the cost of living, which is fast rendering it impossible for the average head of a family to support any others than those most immediately dependent upon him.

From a territorial point of view it may be noted that the joint-family system obtains in Dugar, Laddakh and Zanskar *ilaqas*, and in Kashmir proper. It is conspicuous by its absence in Chibhal *ilaqa*, the Outer Hills, and Baltistan. In Gilgit and the Frontier *ilaqas* the people are more gregarious according as life becomes more unsettled and insecure in the distant and difficult parts of that country. This fact is fully borne out by the average number of persons in each family worked out for the various territorial divisions of the State.*

Among the causes that are locally found to tend to the breaking up of families may be mentioned petty quarrels and jealousies among the women, the practice of keeping concubines in the *ilaqa* of Udhampur, and the ordinary disputes between brothers in regard to the father's legacy. It is not uncommon for the sons to set up separate homesteads of their own soon after they are married. Among the Buddhists of Laddakh there is a peculiar custom of the father retiring from the business of the family as soon as his eldest son comes of age and is married, the parents withdrawing from all connection with household affairs and living on the produce of a piece of land set apart for their exclusive use. They, however, build no new house but live in a separate apartment under the family roof.

N.-B.—*Next follow the subsidiary tables to this chapter. In addition to them there are three appendices containing actual figures of* (a) *the total, the cultivated, the irrigated and the cropped areas for the various tehsils, districts and jagirs of the State;* (b) *the rainfall and* (c) *the temperature averages registered at each raingauge and observatory existing within the State.*

* *Vide* subsidiary Table VII of this Chapter.

SUBSIDIARY TABLE I

Density, water supply and crops

District, *Jagir* or *Ilaqa* and Natural Division	Mean density per square mile in 1911	Percentage of total area: Cultivable °	Percentage of total area: Net cultivated †	Percentage to cultivable area of: Net cultivated	Percentage to cultivable area of: Double cropped	Percentage of gross cultivated area which is irrigated ‡	Normal rainfall §	Percentage of gross cultivated area under: Rice	Wheat	Pulse	Maize	*Trumba* (buck-wheat)	Barley	*Grim* (Tibetan barley)	Other crops (including *Kharaba*)	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
ENTIRE STATE ...	37	5·1	4·4	83·9	16·6	24·09	35·44	17·1	17·7	5·9	27·2	1·1	3·1	1·6	16·4	
I.—Submontane and Semi-mountanous Tract	235	35·1	27·5	81·6	21·38	14·5	39·97	6·86	33·08	10·8	10·3	...	4·88	...	29·75	
Jammu District ...	280	39·7	35·1	88·4	16·6	17·97	42·34	5·6	28·8	8·2	9·4	...	6·6	...	27·2	
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	211	39·9	28·2	70·7	15·6	34·1	42·88	24·7	29·7	5·4	7·4	...	5·4	...	27·2	
Mirpur District (Mirpur and Bhimber tehsils only)	198	28·6	8·1	68·0	31·2	·7	35·86	·4	37·9	11·4	11·9	...	1·1	...	31·8	
II.—The Outer Hills ...	98	11·2	9·8	88·2	17·9	9·6	56·11	9·9	16·8	4·3	43·2	·7	3·6	...	9·1	
Jasrota Dt. (Basohli tehsil only),	113	15·5	13·3	86·4	27·4	8·62	62·43	24·1	16·1	3·4	25·1	...	7·0	...	12·5	
Mirpur ,, (Kotli tehsil only),	161	19·1	14·5	76·2	34·1	·91	42·46	1·0	31·6	6·6	41·2	...	1·1	...	7·7	
Udhampur District ...	49	5·4	4·7	88·5	19·2	14·93	54·41	10·8	12·6	4·2	27·6	2·9	8·9	...	14·4	
Riasi ,, ...	110	12·0	10·3	86·1	22·2	10·60	61·63	10·4	21·3	3·7	41·8	...	2·2	...	8·9	
Bhadarwah *Jagir* ...	62	11·7	11·1	95·2	...	...	...	...	...	...	...	...	...	...	...	
Punch *Ilaqa* ...	203	21·2	19·8	93·7	9·4	10·03	59·62	8·9	11·3	4·4	64·8	...	·7	...	5·3	
III.—The Jhelum Valley ...	154	15·2	12·4	81·4	13·1	51·44	39·62	37·0	4·7	2·5	33·0	1·0	1·1	·1	12·2	
Kashmir North ...	130	15·9	12·5	78·4	15·5	47·67	36·41	34·1	4·4	2·6	32·3	1·2	·9	·2	13·5	
,, South ...	228	19·7	16·6	84·3	12·0	63·81	32·55	48·0	4·6	2·6	23·1	·9	1·0	...	12·5	
Muzaffarabad District ...	94	8·4	6·8	82·9	8·8	22·15	49·90	9·1	4·8	1·3	71·9	·1	1·8	...	7·2	
IV.—The Indus Valley ...	4	·6	·6	97·8	8·8	·09‖	6·07	·9	28·2	11·5	6·5	6·8	4·1	18·0	21·2	
Laddakh District ...	4	·3	·3	97·3	10·3	·01	6·79	...	19·0	7·1	·1	10·0	9·8	26·5	27·3	
Gilgit ,, ...	8	5·5	5·5	98·3	7·9	·08	5·36	1·7	34·7	14·6	11·6	4·2	...	11·6	16·6	

Remarks (col. 17):

° This corresponds to what is understood locally by the term 'Cultivated'.

† This corresponds to what is called here 'net area sown after deducting area doubly cropped.'

‡ By 'Gross area' is meant "net cultivated (col. 4) plus double cropped (col. 6.) area" for which the corresponding expression used here is "Area of crops sown."

§ The normals are worked out on the actual rainfalls of the decade 1901-10 except where figures for the whole period were not available.

‖ The irrigation figures of the Frontier Districts are not accurate as there is no cultivated land in that part of the country which is not irrigated. Cultivability and irrigability are synonymous there.

SUBSIDIARY TABLE II

Distribution of the Population classified according to density

District, *Jagir* or *Ilaqa* and Natural Division	Tehsils with a population per square mile of					
	Under 150		*150—300*		*300—450*†	
	Area	Population ('000 omitted)	Area	Population ('000 omitted)	Area	Population ('000 omitted)
1	2	3	4	5	6	7
ENTIRE STATE ...	75,224 *89·1**	1,091 *34·6*	7,494 *8·9*	1,521 *48·2*	1,714 *2*	544 *17·2*
I.—The Submontane and Semi-mountanous Tract	...	...	2,193 *80·2*	454 *70·8*	540 *19·8*	187 *29·2*
Jammu District ...	...	...	627 *53·7*	139 *42·6*	540 *46·3*	187 *57·4*
Jasrota District (Jasmirgarh and Kathua tehsils only)	...	...	410 *100*	86 *100*	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	...	...	1,156 *100*	228 *100*	...	...
II.—The Outer Hills ...	7,460 *76·9*	525 *55*	2,246 *23·1*	430 *45*	...	...
Jasrota District (Basohli tehsil only) ...	579 *100*	65 *100*	...	...	...	...
Mirpur ,, (Kotli ,, ,,) ...	...	...	598 *100*	96 *100*	...	...
Udhampur ,, ...	4,399 *100*	215 *100*	...	...	...	...
Riasi ,, ...	1,875 *100*	206 *100*	...	...	...	...
Bhadarwah *Jagir* ...	607 *100*	37 *100*	...	...	...	...
Punch *Ilaqa* ...	...	...	1,648 *100*	334 *100*	...	...
III.—The Jhelum Valley ...	4,204 *49·9*	301 *23·3*	3,055 *36·2*	636 *49·1*	1,174 *13·9*	356 *27·6*
Kashmir North ...	2,677 *75·3*	200 *43·5*	416 *11·7*	120 *26·1*	460 *13*	139 *30·4*
Kashmir South ...	...	...	2,092 *74·6*	422 *66*	714 *25·4*	217 *34*
Muzaffarabad District ...	1,527 *73·6*	100 *51·7*	547 *26·4*	94 *48·3*	...	...
IV.—The Indus Valley ...	63,560 *100*	265 *100*	...	...	...	...
Laddakh District ...	45,762 *100*	186 *100*	...	...	...	...
Gilgit ,, ...	3,118 *100*	23 *100*	...	...	...	...
Frontier *Ilaqas* ...	14,680 *100*	54 *100*	...	...	...	...

*The figures in Italics represent the proportion per cent which the area and population of each density group bear to the total area and population of the State or of the unit concerned as the case may be.

†Density groups with no entries have been omitted.

SUBSIDIARY TABLE III

Distribution of the population between towns and villages

District, *Jagir* or *Ilaqa* and Natural Division	Average population per		Number *per mille* residing in		Number *per mille* of urban population residing in towns with a population of				Number *per mille* of rural population residing in villages with a population of			
	Town	Village	Towns	Villages	20,000 and over	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
ENTIRE STATE ...	4,932	322	95	905	525	...	172	303	2	51	455	492
I.—The Submontane and Semi-mountanous Tract	4,535	279	99	901	500	...	187	313	9	94	371	526
Jammu District	7,239	246	133	867	730	...	...	270	...	57	313	630
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	2,677	181	93	907	...	...	652	348	...	...	298	702
Mirpur District (Mirpur and Bhimber tehsils only)	2,405	447	53	947	...	...	552	448	25	176	473	326
II.—The Outer Hills ...	2,045	378	30	970	...	...	264	736	...	53	509	438
Jasrota District (Basohli tehsil only)	1,954	463	30	970	...	...	...	1,000	...	...	609	391
Mirpur ,, (Kotli ,,)	1,584	422	16	984	...	...	...	1,000	...	63	564	373
Udhampur District ...	1,505	313	42	958	...	...	...	1,000	...	...	458	542
Riasi ,, ...	1,484	308	29	971	...	...	...	1,000	...	33	435	532
Bhadarwah *Jagir* ...	2,563	119	68	932	...	...	...	1,000	...	...	14	986
Punch *Ilaqa*	7,564	672	23	977	...	...	1,000	...	...	112	605	283
III.—The Jhelum Valley ...	8,979	309	146	854	670	...	171	159	...	28	454	518
Kashmir North	2,953	318	51	949	...	...	640	360	...	38	453	509
,, South	16,053	343	251	749	787	...	107	106	...	25	496	479
Muzaffarabad District ...	1,468	236	23	977	...	...	...	1,000	...	11	352	637
IV.—The Indus Valley ...	1,683	322	76	924	...	...	...	1,000	...	51	450	499
Laddakh District... ...	2,136	388	34	966	...	...	...	1,000	...	69	507	424
Gilgit ,, ...	2,078	248	173	827	...	...	...	1,000	...	...	298	702
Frontier *Ilaqas*	1,375	207	177	823	...	...	...	1,000	...	...	288	712

SUBSIDIARY TABLE IV

Number per mille of the total population and of each main religion who live in towns

District, *Jagir* or *Ilaqa* and Natural Division	Number *per mille* who live in towns				
	Population	Hindu	Sikh	Budhist	Musalman
1	2	3	4	5	6
ENTIRE STATE ...	95	128	95	45	86
I.—The Submontane and Semi-mountanous Tract	99	124	272	...	70
Jammu District	133	141	250	...	115
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	93	88	136	...	99
Mirpur ,, (Bhimber and Mirpur ,, ,,)	53	106	305	...	34
II.—The Outer Hills	30	47	36	4	21
Jasrota District (Basohli tehsil only)	30	26	400	...	49
Mirpur ,, (Kotli ,, ,,)	16	164	47	...	3
Udhampur District	42	44	320	...	39
Riasi ,, ...	29	45	99	...	18
Bhadarwah *Jagir*	68	34	...	1,000	123
Punch *Ilaqa*	23	91	28	1,000	17
III.—The Jhelum Valley	146	555	64	333	109
Kashmir North	51	235	13	...	48
,, South...	251	657	200	...	218
Muzaffarabad District	23	190	48	1,000	17
IV.—The Indus Valley	76	483	492	46	78
Laddakh District	34	616	610	46	29
Gilgit ,, ...	173	574	351	...	159
Frontier *Ilaqas*	177	44	625	...	177

SUBSIDIAY TABLE V

Towns classified by population

Class of Town	Number of towns of each class in 1911	Proportion to total urban population	Number of females per 1,000 of males	Increase per cent in the population of towns as classed at previous censuses		Increase per cent in urban population of each class from 1891-1911	
				1901 to 1911	1891 to 1901	(a) in towns as classed in 1891	(b) in the total of each class in 1911 as compared with the corresponding total in 1891
1	2	3	4	5	6	7	8
Entire State ...	61	100	801	-·1	+3·4	+ 2·25	+56·6
I.—100,000 and over	1	·42	848	+3	+ 3	+ 6·2	+ 6·2
III.—20,000—50,000	1	·11	639	-11·1	+4·6	- 6·9	- 6·9
IV.—10,000—20,000	...	...	...	...	...	-11·8	...
V.—5,000—10,000	7	·17	815	...	...	+1·76	+51·9
VI.—Under 5,000	52	·30	793	...	...	...	...

NOTE 1.—Class II having no entry has been omitted.

,, 2.—The first regular census of this State being that of 1891 the columns relating to censuses previous to that have been left out.

,, 3.—No comparative figures for columns 5 and 6 can be worked out in respect of the last three grades because of the fact that at the last census Srinagar and Jammu alone were treated as towns.

,, 4.—Columns 7 and 8 are blank for the last grade because places with a population below 5,000 have been treated as towns for the first time at the present census.

,, 5.—In column 8 no comparison can be made in regard to grade IV as Islamabad which had a population of over 10,000 having fallen below it has been classed under the grade next below.

SUBSIDIARY TABLE VI

Cities

City	Population in 1911	Number of persons per square mile	Number of females to 1,000 males	Proportion of foreign born *per mille*	Percentage of variation		
					1901 to 1911	1891 to 1901	Total 1891 to 1911
1	2	3	4	5	6	7	8
Jammu ...	31,726	18,129	639	340	-11·1	+4·6	-6·9
Srinagar ...	126,344	15,735	848	19	+ 3	+ 3	+6·2

SUBSIDIARY TABLE VII

Persons per house and houses per square mile

District, *Jagir* or *Ilaqa* and Natural Division	Average number of persons per house			Average number of houses per square mile		
	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7
Entire State ...	6	6	6	6	6	6
I.—The Submontane and Semi-mountanous Tract	5	...	...	52	...	...
Jammu District	4	...	...	61	...	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	5	6	5	43	35	...
Mirpur District (Mirpur and Bhimber tehsils only)	4	...	...	45	...	...
II.—The Outer Hills ...	6	...	...	17	...	...
Jasrota District (Basohli tehsil only)	5	5	5	25	38	...
Mirpur ,, (Kotli ,,)	5	...	...	33	...	...
Udhampur District ...	5	...	...	9	...	...
Riasi ,, ...	6	...	...	20	...	...
Bhadarwah *Jagir* ...	5	5	5	12	...	...
Punch *Ilaqa*	7	7	7	31	...	...
Total I and II (Jammu Province)	5	6	5	25	...	...
III.—The Jhelum Valley (Kashmir Province)	7	8	7	23	19	...
Kashmir North	7	...	...	19	...	...
,, South	6	...	...	36	...	...
Muzaffarabad District ...	7	7	7	13	9	...
IV.—The Indus Valley (Frontier Districts)	6	6	4	1	75[c]	...
Laddakh District... ...	6	...	...	1	...	...
Gilgit ,, ...	7	...	...	1	...	...
Frontier *Ilaqas*	6	...	...	1	...	...

[c] This average was apparently worked out on cultivated area.

APPENDIX I

Actual figures of total, cultivated, irrigated and cropped areas

Tehsil, District, *Jagir* or *Ilaqa*	Total area (in acres)	Total cultivable area	Gross cultivated area	Net cultivated area	Area doubly cropped	Area irrigated	Area under: Rice	Maize	Pulses	*Trumba*	Wheat	Barley	*Grim*	Other crops	*Kharaba*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ENTIRE STATE ...	44,462,256	2,314,199	2,283,986	1,943,808	378,465	559,527	405,907	645,886	141,029	26,922	419,569	74,605	38,787	388,987	236,583
Total Jammu Province ...	7,817,136	1,289,830	1,293,452	1,078,847	252,892	158,370	113,445	373,843	97,395	4,851	323,208	57,036	...	248,026	164,440
Total Jammu District ...	760,320	301,881	316,409	266,284	50,125	56,864	18,888	32,163	27,970	...	97,691	22,690	...	92,214	48,105
Jammu Tehsil ...	243,840	79,717	80,841	62,398	18,443	19,716	10,689	10,937	6,198	...	22,416	6,923	...	23,678	14,040
Samba ,, ...	192,640	68,780	71,880	64,843	7,037	1,559	683	5,110	4,217	...	16,932	5,802	...	20,803	18,333
Sri Ranbirsinghpura ,, ...	101,760	78,100	86,700	76,401	10,299	29,627	3,893	6,456	9,152	...	31,203	6,181	...	23,534	6,281
Akhnur ,, ...	222,080	75,284	76,988	62,642	14,346	5,962	3,623	9,660	8,403	...	27,140	3,784	...	24,199	9,451
Total Jasrota District ...	632,960	162,114	155,899	123,787	32,112	36,471	38,167	23,124	7,152	...	37,441	9,506	...	32,744	28,959
Kathua Tehsil	144,000	45,554	46,563	35,066	11,497	19,217	16,250	5,750	1,524	...	9,741	2,487	...	10,772	6,514
Jasmirgarh ,, ...	118,400	59,017	43,750	38,930	4,820	11,598	6,090	963	3,387	...	17,106	2,405	...	13,799	14,719
Basohli ,, ...	370,560	57,543	65,586	49.791	15,795	5,656	15,827	16,411	2,241	...	10,594	4,614	...	8,173	7,726
Total Udhampur District ...	2,755,840	156,263	167,538	137,811	29,727	25,040	17,769	45,540	6,861	4,851	21,650	15,254	...	24,300	31,313
Udhampur Tehsil	253,440	45,964	48,730	37,071	11,659	5,516	3,274	12,874	3,627	128	6,960	3,741	...	6,428	11,698
Kishtwar ,, ...	1,806,720	27,831	28,808	26,564	2,244	7,943	2,078	4,620	717	2,800	2,801	3,103	...	6.355	6,334
Ramban ,, ...	374,400	35,249	33,434	32,167	1,267	6,785	2,339	12,714	709	1,923	3,020	3,580	...	4,486	4,663
Ramnagar ,, ...	321,280	47,219	56,566	42,009	14,557	4,796	10,078	15,332	1,808	...	8,869	4,830	...	7,031	8,618
Total Riasi District ...	1,200,000	144,926	155,793	123,824	31,969	16,528	17,082	68,622	6,099	...	35,033	3,660	...	14,522	19,308
Riasi Tehsil ...	645,120	65,051	75,392	61,699	13,693	5,519	4,612	27,455	3,441	...	16,438	2,232	...	10,441	10,773
Rampur Rajauri ,, ...	554,880	79,875	80,401	62,125	18,276	11,009	12,470	41,167	2,658	...	18,595	1,428	...	4,081	8,535
Total Mirpur District ...	1,109,120	280,626	286,425	196,686	89,739	2,263	1,781	61,117	39,491	...	106,248	4,347	...	72,423	26,455
Kotli Tehsil	382,720	72,985	80,436	55,559	24,877	734	873	36,642	5,896	...	28,103	1,016	...	6,888	9,650
Mirpur ,, ...	250,240	90,776	86,756	81,341	5,415	935	48	4,302	18,641	...	33,277	732	...	29,756	3,819
Bhimber ,, ...	476,160	116,865	119,233	59,786	59,447	594	860	20,173	14,954	...	44,868	2,599	...	35,779	12,986
Bhadarwah *Jagir*	388,480	40,320	...	38,400	...	...	...	...	...	...	...	...	...	...	...
Karlup *Ilaqa*	3,840	2,881	3,683	2,438	1,126	1,054	838	493	103	...	852	270	...	767	241
Thakiala *Parao*	59,776	11,535	13,644	10,973	2,671	4,221	1,262	8,282	504	...	2,682	223	...	691	349
Punch *Ilaqa*	906,800	191,284	194,067	178,644	15,423	15,929	17,658	134,502	9,215	...	21,611	1,086	...	10,365	9,710
Total Punch *Ilaqa*	970,416	205,700	211,394	192,055	19,220	21,204	19,758	143,277	9,822	...	25,145	1,579	...	11,823	10,300
Carried over ...	7,817,136	1,289,830	1,293,452	1,078,847	252,892	158,370	113,445	373,843	97,395	4,851	323,208	57,036	...	248,026	164,440

APPENDIX I.—(*concluded*)

Actual figures of total, cultivated, irrigated and cropped areas

Tehsil, District, *Jagir* or *Ilaqa*	Total area (in acres)	Total cultivable area	Gross cultivated area	Net cultivated area	Area doubly cropped	Area irrigated	Area under: Rice	Maize	Pulses	*Trumba*	Wheat	Barley	*Grim*	Other crops	*Kharaba*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Brought forward ...	7,817,136	1,289,830	1,293,452	1,078,847	252,892	158,370	113,445	373,843	97,395	4,851	323,208	57,036	...	248,026	164,440
Total Kashmir Province ...	5,397,120	824,198	779,399	671,209	108,190	400,957	29,629	258,402	19,465	7,732	36,822	8,781	787	96,233	66,045
Total Kashmir North ...	2,273,920	360,861	339,229	283,271	55,958	161,717	116,325	109,793	8,751	4,274	15,090	3,366	708	45,814	36,784
Uttarmachhipura Tehsil ...	1,713,280	138,892	130,047	110,676	19,371	59,841	40,614	45,319	4,889	3,580	3,235	773	708	16,640	14,252
Baramula ,, ...	266,240	110,339	103,751	83,945	19,806	40,776	31,429	37,077	2,050	502	3,295	1,938	...	15,993	11,467
Sri Paratapsinghpura ,, ...	294,400	112,430	105,431	88,650	16,781	61,100	44,282	27,397	1,812	192	8,560	655	...	13,181	11,065
Total Kashmir South ...	1,795,840	353,753	340,188	297,602	42,586	217,088	165,248	76,858	9,373	3,294	16,885	3,586	79	43,258	25,457
Tehsil Khas	456,960	59,399	57,055	49,661	7,394	37,573	20,937	13,634	2,476	989	3,049	1,191	79	12,575	2,679
Awantipura Tehsil	290,560	107,540	102,104	83,399	18,705	58,166	43,458	22,039	3,253	188	9,575	1,923	...	12,403	12,534
Kulgam ,, ...	375,040	95,940	92,232	83,086	9,146	66,329	55,042	17,293	1,983	1,217	1,560	355	...	8,211	6,603
Anantnag ,, ...	673,280	90,874	88,797	81,456	7,341	55,020	45,811	23,892	1,661	900	2,671	117	...	10,069	3,641
Total Kashmir Valley ...	*4,069,760*	*714,614*	*679,417*	*580,873*	*98,544*	*378,805*	*281,573*	*186,651*	*18,124*	*7,568*	*31,945*	*6,952*	*787*	*89,072*	*62,241*
Total Muzaffarabad District ...	1,327,360	109,584	99,982	90,336	9,646	22,152	9,056	71,751	1,341	164	4,877	1,829	...	7,161	3,804
Karnah Tehsil ...	650,880	14,592	14,009	11,549	2,460	7,655	1,468	9,738	140	23	194	529	...	153	1,764
Muzaffarabad ,, ...	350,080	65,592	60,097	54,444	5,653	7,217	4,500	42,136	957	130	3,919	1,214	...	6,003	1,238
Uri ,, ...	326,400	29,400	25,876	24,343	1,533	7,280	3,088	19,877	244	11	764	86	...	1,005	802
Total Frontier Districts ...	31,248,000	198,171	211,135	193,752	17,383	200	1,833	13,641	24,169	14,339	59,539	8,788	38,000	44,728	6,098
Total Laddakh ,, ...	29,252,480	83,065	89,301	80,773	8,528	100	...	71	6,373	8,928	16,951	8,788	23,659	24,375	156
Laddakh Tehsil	19,067,520	19,626	18,472	18,141	331	...	...	...	1,567	342	3,883	2,354	6,506	3,787	33
Skardu ,, ...	5,454,080	42,535	48,037	42,435	5,602	...	...	71	3,896	6,943	10,387	5,744	8,622	12,251	123
Kargil ,, ...	4,730,880	20,904	22,792	20,197	2,595	100	...	...	910	1,643	2,681	690	8,531	8,337	...
Total Gilgit District ...	1,995,520	115,106	121,834	112,979	8,855	100	1,833	13,570	17,796	5,411	42,588	...	14,341	20,353	5,942
Gilgit Tehsil	982,400	78,693	87,548	78,693	8,855	...	1,833	12,702	12,108	74	31,070	...	6,255	18,084	5,422
Astore ,, ...	1,013,120	36,413	34,286	34,286	...	100	...	868	5,688	5,337	11,518	...	8,086	2,269	520

NOTE.—This table does not include the Frontier *Ilaqas* for which no details of this sort could be obtained.

APPENDIX II.—*Actual figures of Rainfall*

Tehsil and District	Normal 1901-10	Actual in									
		1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
1	2	3	4	5	6	7	8	9	10	11	12
ENTIRE STATE ...	35·44	...	...	...	...	...	...	...	...	...	...
Jammu District ...	42·34	37·40	21·79	64·58	30·87	38·46	53·79	36·44	51·41	49·02	39·59
Jammu Tehsil ...	39·2	32·06	22·01	58·48	26·13	38·55	50·17	39·95	41·41	40·50	42·72
Samba ,, ...	44·57	46·17	16·99	75·02	39·40	46·62	51·81	35·12	45·89	49·45	39·18
Sri Ranbirsinghpura Tehsil	38·88	36·01	25·09	67·15	26·67	30·41	44·65	33·75	49·13	22·99	32 95
Akhnur ,, ...	46·71	35·37	23·09	57·67	31·29	38·27	68·55	36·94	69·21	63·16	43·51
Jasrota District ...	49·4	40·86	23·66	56·57	45·43	45·91	60·53	40·94	61·29	62·63	52·77
Kathua Tehsil ...	47·46	43·28	21·56	48·83	40·49	51·54	65·41	34·79	55·80	57·36	55·53
Jasmirgarh ,, ...	38·31	27·05	17·55	48·67	32·69	33·57	49·56	40·91	48·95	48·15	36·03
Basohli ,, ...	62·43	52·25	31·87	72·23	63·12	52·62	66·62	47·14	79 13	82·40	66·75
Udhampur District	54·41	45·49	35·50	58·16	47·98	53·75	51·46	56·40	60·14	69·12	60·74
Udhampur Tehsil ...	55·84	45·56	35·60	50·39	54·29	54·59	61·64	63·69	66·46	66·43	59·78
Kishtwar ,, ...	34·51	41·33	31·66	46·02	31·99	37·72	29·97	30·50	32·55	33·12	30·24
Ramban ,, ...	48-91	38·07	35·58	62·67	47·06	61·41	44·43	55·58	49·84	57·70	36·81
Ramnagar ,, ...	78·38	57·01	39·16	73·57	58·59	61·31	69·83	75·84	91·74	119·23	116·14
Riasi District ...	61·63	50·80	42·40	60·35	45·16	58·47	83·75	55·78	76·41	78·57	64·65
Riasi Tehsil ...	67·18	40·87	47·00	68·25	54·09	57·42	91·22	54·70	97·37	85·94	74·94
Rampur Rajauri ...	56·09	60·73	37·80	52·45	36·24	59·52	76·29	56 86	55·45	71·20	54·37
Mirpur District ...	38·06	35·83	26·90	35·46	33·94	35·77	44·98	37·10	38·93	48·89	42·81
Kotli Tehsil ...	42·46	40·73	29·32	41·76	40·85	38·21	57·98	40·36	39·81	48·17	47·39
Mirpur ,, ...	35·23	32·03	22·13	32·05	31·76	32·09	40·90	34·44	37·23	47·88	41·78
Bhimber ,, ...	36·50	34·73	29·25	32·59	29·23	37·02	36·07	36·50	39·76	50·62	39·27
Punch Ilaqa ...	*59·62*	*58·19*	*49·00*	*51·67*	*53·02*	*70·62*	*64·79*	*61·70*	*57·81*	*67·66*	*61·76*
Kashmir North ...	36·41	18·71	18·82	41·10	33·26	35·86	29·68	38·80	42·89	39·74	40·60
Uttarmachhipura Tehsil	46·04	39·52	32·05	50·16	40·13	38·53	32·86	46·64	56·57	58·95	64·98
Baramula ,, ...	39·97	...	6·01	45·29	38·64	44·01	35·55	42·68	42·43	35·16	36·04
Sri Paratapsinghpura	23·23	16·62	18·42	27·86	21·01	25·04	20 63	27·08	29·68	25·12	20·79
Kashmir South ...	32·55	20·58	14·40	35 29	28·82	31·07	30·26	38·02	33·30	41·69	33·45
Tehsil Khas ...	28·31	24·33	22·41	33·78	32·69	26·46	26·28	28·90	34·10	31·48	22·72
Awantipura Tehsil ...	28·97	25·81	12·46	28·23	21·96	21·56	20·79	28·43	32·94	49·78	47·78
Kulgam ,, ...	38·10	...	1·70	33·11	32·29	41·86	32·98	41·19	34·63	48·84	39·92
Anantnag ,, ...	34·82	32·20	21·05	46·05	28·34	34·42	41·01	53·56	31·53	36·67	23·38
Muzaffarabad ...	49·90	46·94	38·53	53·81	53·10	54·21	48·93	53·10	48·47	47·88	53·99
Karnah Tehsil ...	45·29	45·51	38·22	47·08	45·22	50·28	41·71	44·73	45·25	48·63	46·26
Muzaffarabad ,, ...	...	...	...	...	...	...	...	...	...	...	...
Uri ,, ...	54·51	48·37	38·85	60·55	60·98	58·14	56·15	61·47	51·70	47·14	61·73
Laddakh District ...	6·79	4·92	6·08	7·28	5·61	10·67	6·92·	6·20	7·86	4·38	7·97
Laddakh Tehsil ...	3·35	3·11	2·94	4·09	2·07	3·99	1·94	4·27	4·81	2·85	3·40
Skardu ,, ...	7·29	5·05	5·12	8·45	6·13	9·71	9·6	5·90	8·30	5·37	9·18
Kargil ,, ...	9·74	6·62	10·19	9·32	8·64	18·33	9·15	8·44	10·47	4·92	11·33
Gilgit Tehsil ...	5·36	4·66	6·02	4·74	4·16	7.33	5·04	4·80	7·27	4·03	5·53

APPENDIX III.–*Detail of temperature for the various Observatories existing in the State*

Station	Moan for decade 1901-1910 for highest and lowest temperature	January	February	March	April	May	June	July	August	September	October	November	December	Annual mean
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Srinagar...	Maximum	42·2	44·6	55·4	65·4	75·1	82·1	84·9	85·1	79·3	71·1	61·9	48·6	66·3
	Minimum	27·0	29·2	37·2	44·9	51·9	57·0	63·3	64·0	54·3	42·4	32·1	27·2	44·2
Sonamarg	Maximum	32·9	35·1	40·6	49·0	60·9	68·7	70·3	70·5	65·5	58·7	51·6	39·9	53·6
	Minimum	11·9	11 3	19·5	28 1	35·8	40·9	47·4	48·7	40·8	30·2	22·3	16·3	29·4
Dras ...	Maximum	18·8	21·4	31·9	42·2	59·6	73·4	77·8	79.0	69·3	58·2	43·7	27·4	50·2
	Minimum	–9·8	-11·1	3·5	19·1	33·7	41·5	47·7	48·5	39·8	27·6	15·6	0·3	21·4
Leh ...	Maximum	28·7	31·5	42·3	53·5	63·0	69·7	74·1	74·9	68·3	58·7	47·6	35·4	54·0
	Minimum	7·9	9·6	19·5	29·6	36·6	42·9	49·1	49·2	41·2	31·0	20·6	12·9	29·2
Skardu ...	Maximum	34·5	37·9	49·5	61·4	71·3	79·0	85·0	87·0	76·8	66·7	54·7	41·5	62·1
	Minimum	16·7	18·6	32·5	42·1	49·1	54·9	60·3	60·3	53·1	41·7	29·6	22·3	40·1
Gulmarg	Maximum	...	...	...	...	...	66·2	68·5	68·2	62·9	...	...	...	...
	Minimum	...	...	...	...	...	43·2	49·0	49·9	41·7	...	...	...	...
Minimarg	Maximum	31·7	35·5	44·4	...	...	...	...	...	...	...	...	36·5	...
	Minimum	9·0	8·7	16·1	...	...	...	...	...	...	...	...	12·9	...
Astore ...	Maximum	36·6	39·0	45·9	...	...	...	...	...	...	...	...	42·1	...
	Minimum	17·9	18·7	27·7	...	...	...	...	...	...	...	...	19·9	...
Gilgit ...	Maximum	46·0	51·7	60·9	70·7	81·5	90·9	95·0	95·8	86·5	75·9	64·1	49·7	72·4
	Minimum	32·3	36·4	44·5	52·2	59·1	65·5	70·7	71·3	63·3	52·8	42·4	33·4	52·0

CHAPTER II

Movement of Population

Scope of the chapter

84. The heading of this chapter is likely to mislead, as to the uninitiated it is apt to signify locomotion of the people and be confounded with a matter that forms the subject of the next chapter, *viz.* migration. A word of elucidation is therefore necessary. In Census phraseology, by 'movement of population' is meant the variation that takes place from time to time in the strength of the population of a given tract as a result of births and deaths on the one hand and of immigration and emigration on the other. In the last chapter the population of the State was discussed with reference to its stationery condition, that is to say, as it was found on a particular date, (10th March); in the present it will be considered in its dynamic aspect, *i.e.*, with reference to its growth or decrease from decade to decade.

Reference to statistics

85. The figures illustrating the movement of population are contained in the following tables. They should be consulted in the light of the remarks made in the course of this chapter:

Actual figures—	Imperial Table	II
	Do.	IV
	Provincial Table	I

Proportional figures—Subsidiary Tables I, II and IV.

The compilation of Table III has been rendered impossible by the fact that the details of such vital statistics as are available for the decade are incomplete and do not cover all parts of the State.

Previous enumerations

86. Ancient literature is not without its references to the population of Kashmir of the olden times, but these are of a kind which commend them only to those who find entertainment in legendary chronicle. One such allusion speaks of King Sankara Varman of Kashmir (883-902 A.D.) as having led forth, on an occasion, an army of 900,000 foot, 100,000 horse and 300 elephants* from which it would appear that the good king made a levy of every man, woman and child in his dominions; otherwise it would not be possible to reconcile the fact that although more than a thousand years have passed since then, the total population of Kashmir proper to-day is only slightly in excess of what was King Sankara's army. Of Jammu the only mention is in respect to the population of the city which is stated to have comprised 150,000 souls in Ranjit Deo's time. The first attempt at an enumeration of the State as a whole † was made in 1873, the year following that in which the first Census of India was taken, but the only record of it which has been preserved is contained in Imperial Table II of the single volume Report of 1891. The results of that enumeration are known to have been very unsatisfactory, as the same report in its opening paragraph alludes to them as being "far from reliable." Although, therefore, the present is the fifth decennial Census of India, the Kashmir State cannot be said to have had a regular enumeration of its population till the year 1891. In that year it came for the first time within the scope of the general Census of India and its operations were brought into conformity with the procedure obtaining in British India. It follows that the reliable data available for purposes of comparison cover a period of only two decades. There has been at each succeeding Census a stricter adherence to regulated procedure, and it may be claimed that a stage has now been reached in the conduct of operations at which the accuracy of results attained would not easily be surpassed.

* *Vide* Imperial Gazetteer of India Vol. XV, page 91.

† The 'Frontier *ilaqas*' were, however, not enumerated until 1901.

Comparison of general totals

87. The divisions of the State treated as units at successive censuses have varied so greatly in point of geographical extent as to render a comparison in any detail of the decennial figures impracticable. Even the figures for the main divisions exhibited in the margin could not be adjusted with any accuracy. All that it has been possible to do in respect of these, in the absence of a detail of population by villages and other smaller units, has been to give effect to the broad changes that have taken place from time to time. The village of Mansar having been included in the Census operations for the first time, its population as *estimated* now has been added to all the previous totals. The Frontier *ilaqas* having been enumerated for the first time at the last Census, the figures for the years 1891 and 1873 have been increased by adding the present population of those *ilaqas* to the totals of those years, the reason for adoption of the present figures being that the report of 1891 does not give the population of those *ilaqas* separately. Punial, however, formed part of the Gilgit Wizarat till the Kashmir year 1962 (corresponding to 1905 A. D.) when it passed over to the charge of the Political Agent; its present population has been taken away before the totals of the *ilaqas* were added to the figures of 1873 and 1891. The transfer of Chitral appears to have taken place some time in the decade 1891-1901. Its population having thus never been included in the totals of this State, no readjustment of the figures of the last Census on that account is called for. Of the alterations in the internal divisions, the transfer of the Zanskar *ilaqa* alone need here be mentioned. It comprised 38 * villages and used till 1901 to form part of the Padar *nayabat* in Kishtwar tehsil. In April of that year, *i.e.*, subsequently to the date of the last Census, it was transferred to tehsil Kargil of Laddakh district.† No previous record exists of the population of this *ilaqa*. Its present population has therefore been adopted as a basis for adjusting the provincial totals of the former enumerations.

Province	Population				Percentage of variation		
	1873	1891	1901	1911	1873 to 1891	1891 to 1901	1901 to 1911
State ..	1,585,174	2,594,154	2,905,788	3,158,126	+63	+12·0	+ 8·6
Jammu ..	933,784	1,434,686	1,516,450	1,597,865	+54	+ 5·7	+ 5·3
Kashmir ..	491,846	949,041	1,157,394	1.295,201	+93	+21·9	+11·9
Frontier ..	159,544	210,427	231,924	265,060	+ 32	+10·2	+14·2

The figures for the year 1873 are worthless even after all these adjustments as, in addition to their admitted unreliability, the period that intervened between that year and the first regular Census in 1891 was eighteen years instead of the usual ten. The only conclusion possible from the detail of that enumeration as given above in the margin is that the counting performed in that year was done worst of all in Kashmir Province. An increase of nearly cent per cent was registered there in the subsequent operation! Thus it is only the population of the State taken as a whole for the last two decades that can really be compared, at this stage, with any confidence. The resulting percentages for the entire State fully represent the oscillation of prosperity during the two decades. An increase of about 12 per cent in the decennium 1891-1901 represents a normal fluctuation and indicates the general economic well-being that prevailed during that period. A fall of three per cent within the last decade is due to the set-back caused by plague, in Jammu, and floods and epidemics of cholera in Kashmir. The larger part of the increase in the Frontier districts is due to the greater efficiency in the enumeration of the population that has been attained on the present occasion in those remote and difficult tracts. Before, however, passing on to a detailed discussion of the conditions of the decade affecting the growth or otherwise of the population, it will be appro-

* Reduced to 25 at the settlement subsequently made.

† This was a very ill-conceived change as the main reasons for the transfer, *viz.*, distance and inaccessibility from the headquarters, still exist. The tract is completely cut off from Kargil town for the seven months of the winter; so that the papers containing the provisional totals on the occasion of the present Census had to be carried with great difficulty to Leh whence the information was transmitted by wire.

priate to set out at length the extensive changes that have gone on in the boundaries of the various tehsils, districts, and provinces of the State.

Administrative changes

88. The variations in the administrative divisions of the State which have taken place between census and census have been many and considerable. *The Frontier Province* consisted of three districts in 1891, Laddakh, Skardu and Gilgit, which were subsequently combined into a single unit. At the time of the Census of 1901 there were two districts, Laddakh and Gilgit, in the Frontier. Within the decade covered by the present Census, changes have been going on in these districts both internally as well as externally. The *ilaqa* of Haramosh comprising five villages passed from Skardu tehsil in April 1901 to Gilgit, as also the village of Balache in 1909. What used to be only a *nayabat* of Skardu tehsil till 1901 was converted in that year into an independent tehsil. The Kharmang *ilaqa* from Skardu, and Zanskar from Kishtwar, were inculuded in the newly formed tehsil. The abolition, subsequently to the date of the present Census, of Bunji *nayabat* and the conversion of Astore into a *nayabat* have already been referred to in the last chapter. In *Kashmir Province* the Muzaffarabad district has continued unchanged, but the valley proper consisted of three districts, (Khas, Kamraj and Anantnag) when the Census of 1891 took place, and it comprised sixteen tehsils. In 1901 the whole valley was treated as one unit and included eleven tehsils. The number of these tehsils was some time afterwards reduced to seven, but the valley continued to be a single district until, towards the end of 1910, it was split up into two, (North and South). In the *Province of Jammu* the changes have been still greater. It consisted of five districts with nineteen tehsils in 1891. The districts were Ranbirsingpura,* Jasrota, Udhampur, Riasi and Bhimber. Chaneni, now a *jagir*, was one of the tehsils, while two other tehsils that no longer exist were Parat, in Riasi, and Naushahra, in Bhimber. In the course of the decade 1891-1901, alterations of boundaries went on until, at the time of the last Census, there were only four districts, Riasi having been abolished and its tehsils distributed among Jammu, Udhampur and Bhimber. During the decade under report Udhampur was, in 1958 K. E.=1901 A. D., divided into two districts, *viz.*, Udhampur and Kishtwar,† but the *status quo ante* was restored two years later. At the same time the former Wizarat at Riasi was revived and a reallocation was made of tehsils‡ and villages among the three districts affected. The seat of the Wizarat was transferred from Bhimber to Mirpur and the district was named after the latter place.

Wholesale alterations have also been going on in the tehsils and *nayabats* of the Province of Jammu. In 1960 (=1903 A. D.) Naushahra tehsil was abolished and its villages were distributed among Bhimber, Kotli and Rampur (Rajauri) tehsils.§ Doda Nayabat was abolished at the time when the Kishtwar *Wizarat* was reduced, a *nayabat* at Gol (Gulabgarh) having at the same time been created in Riasi.‖ In 1966 (A. D. 1909) Padar *nayabat* was merged into the Kishtwar tehsil. The *nayabat* of Minawar was abolished in the same year, two of its villages being left with Akhnur tehsil and the rest (37) attached to Bhimber. During the progress of the present Census there was another change which affected four tehsils (Bhimber, Kotli, Rampur and Akhnur), and three districts, (Jammu, Riasi and Mirpur). Villages were taken from these tehsils and districts and constituted into a *nayabat* at Naushahra. Recent Settlement operations have brought about other alterations. Thirteen villages of tehsil Basohli and one of Udhampur have been transferred to Ramnagar tehsil and three villages of the latter to Basohli tehsil.

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* This district came later on to be called Jammu.

† As a Wizarat, Kishtwar comprised tehsils Ramban, Kishtwar, Nayabat Doda and Padar and part of village Salal.

‡ Tehsil Rampur-Rajauri was taken from Bhimber district and Riasi tehsil and Gulabgarh sub-division from Udhampur.

§ 89 to Bhimber, 29 to Kotli and 73 to Rampur.

‖ At this change 18 villages of Ramban tehsil and 3 of Udhampur were made into Gulabgarh *nayabat*; and 35 villages of Udhampur tehsil were transferred to Riasi tehsil.

Changes have also been taking place among the *jagirs*. On the demise of Raja Sir Ram Singh, the villages of his *jagirs* in Kashmir were amalgamated with the tehsils in which they lay, and Ramnagar was formed into a tehsil with the addition of certain villages from neighbouring tehsils. Bhadarwah, which once comprised two tehsils, is now a single charge. Chaneni, as has already been pointed out, was shown at the Census of 1891, as one of the tehsils in the Udhampur district but appears subsequently to have been constituted into a *jagir*.

Forces governing variations

89. The two factors chiefly contributory to a rise and fall in the population of any given tract within a given period of time are, as has been pointed out in the opening paragraph of this Chapter: (*a*) births and deaths, and (*b*) immigration and emigration. The one is a natural cause, the other artificial; and it is the net result of the operation of these causes that constitutes the variation in the population from decade to decade. These are in their turn affected by physical and political forces. The occurrence of famine, flood or any other physical calamity, or the prevalence of cholera, plague or other epidemic takes away large numbers from the population; while good rainfall and a succession of plentiful harvests bring about prosperity and a concomitant increase of marriages and births. The conditions resulting from peaceful and settled government create a sense of security among the people and induce them to cleave to their homes and holdings. They also attract people from outside and so a two-fold gain accrues *viz.* diminution of emigration and increase of immigration. By the latter process are brought in not only new people from tracts less hospitable and secure, but also such persons as may have left their country in a previous era of bad and oppressive government. The people who are driven away by maladministration and a reign of terror hurry back to the land of their birth as soon as the misrule ceases, for the instinct of patriotism is as keen, if not keener, in the Asiatics as among the inhabitants of any other continent.

Vital Statistics

90. Of statistics of births and deaths the State cannot claim to possess more than a dubious record. The registration of such events cannot be said to have attained to any real degree of efficiency except perhaps in the two cities. The following note from the Minister in charge of the Police Municipal and Medical departments may be of interest in this connexion:

> "Under the rules now in force in the State, the whole State may be divided into three separate parts for the purpose of recording vital statistics, *viz.*, (1) the city of Srinagar, (2) the town of Jammu and (3) the *Mofassil* area. In the city of Srinagar the Deputy Inspectors of Police in charge of the Police Stations situated within the city are the Registrars of vital statistics, and it is the duty of the head of a family and in his absence of the *chaukidar* of the *ilaqa* to report all such events within 8 days of their occurrence. Breach of these rules is punishable with a fine of Rs. 50.* In the town of Jammu the vital statistics are registered by the Municipality and, in the absence of the head of the family, it is the duty of the nurse in attendance to give information of births and of the sweeper of the *mohalla* to give intimation of deaths to the registering authorities. Otherwise the rules are practically the same as in Srinagar. In the *mofassil* the reports are made by the *chaukidars* of their *ilaqas* at the Police Station to which they are subordinate, where information is compiled in the registers kept for the purpose. From the Police Station the information is sent to the Superintendent Police, who communicates it to the Chief Medical Officer of the Province. It is the duty of the *lambardar* of the village to supply information regarding these occurrences to the *chaukidar* of the village."

* The efficacy of this regulation may be judged from the fact that no prosecutions have been reported. Moreover, the statistics in villages do not appear ever to be checked on the spot by the touring officers of the Revenue or other department. The Wazir of Punch candidly admits this. 'The practice of checking the *chaukidar's* reports' he says, 'by local enquiry by higher Police or Revenue officers on tour has not been in vogue in Punch in the past. Hence it could not be said with certainty how far such reports are correct and reliable.'

It need scarcely be pointed out that as there are no Police in the Frontier districts no record of births and deaths is maintained in those areas. The Agent of Gilgit reports that there is no registration of births and deaths in the political *ilaqas* within his charge. Among the *jagirs*, Punch and Bhadarwah also employ the *chaukidar* agency for this purpose and Chaneni has an arrangement of its own which, though somewhat primitive appears to be the best in the accuracy of results.

From this description of the system of registration it will be evident that the vital statistics of the State are neither complete nor reliable and can therefore afford no help in calculating the growth or decrease of its population. This important means of testing the results of the Census is thus wholly wanting. The figures noted in the margin are interesting only in so far as they substantiate the admitted inaccuracy of the vital statistics. They show an excess of deaths over births in every case except that of Chaneni, and thus betray a fault common to the vital statistics of the majority of places in India, *viz.*, that deaths are reported with greater care than births. The inaccuracy of these figures is evident from the increases that have been registered by actual counting of heads at the present Census in Srinagar city (3 per cent), Jammu Province (5), Kashmir Province (12), Bhadarwah *jagir* (9), and Punch *ilaqa* (10). Their value is further depreciated by the fact that the period they cover is not in all cases uniform. The figures for the two cities and Bhadarwah alone are for ten years; those for the two provinces being only for seven years, (the previous record is alleged to have been burnt), Punch, three years and Chaneni, six.

UNIT	Total number of		Percentage on the population of 1901 of		Excess (+) or deficiency (—) of births over deaths
	Births.	Deaths.	Births.	Deaths.	
1	2	3	4	5	6
Jammu city (10 years) ..	5,677	11,669	16	32·7	—5,992
Srinagar city (10 years) ..	6,126	15,314	5	12·4	—9,188
Jammu Province (7 years) .	96,689	126,276	6·3	8·3	—29,587
Kashmir Province (7 years) ..	83,625	100,476	7·2	8·6	—16,851
Bhadarwah (10 years) ..	3,586	4,257	10·4	12·5	—671
Punch (3 years) ..	14,454	17,695	4·7	5·8	—3,241
Chaneni (6 years) ..	364	247	..	..	+117

Natural Population

91. Of *migration*, the only mention that can be made at this stage is with reference to the influence which it exercises as a factor in working out what is technically called the natural population, and which consists of the difference between the actual population and the excess or deficiency of the immigration over emigration. The difference is ascertained by deducting, from the total of the population found in a specified area on a given date, the number of foreign-born persons counted in that area, and adding to the balance the number of persons born within the same area but counted elsewhere. The results so obtained, however, represent only the state of the population on a particular date and, as such, do not afford a true index of the variations in population due to migration. It goes without saying that people continue coming in and going out from year to year and at various seasons within the year. Now, unless a complete record is kept of these movements of the people it is impossible to say what proportion of the increase or decrease recorded after a certain period represents the changes that have taken place in that period from migration and to conclude that the rest is due to the natural additions and deductions by means of births and deaths. Besides, in the absence of an accurate record of the latter that of the former even if it had been kept up would have been of no avail. So far as this State, therefore, is concerned these two tests have no application and we must turn to other sources of information for a true perception of the rate of growth or otherwise of the population.

Conditions of the decade (1901-10)

92. This brings us to the subject of the agricultural, economic, sanitary, administrative and other conditions that have prevailed from time to time between 1901 and 1911. Reference has already been made in the last chapter to the efficiency in administration that has been secured within the decade under review, the fixity of tenures that has been obtained by means of regular settlement of revenue, and the improvements effected in the means of communication as well as of irrigation. Floods and famines, also visitations of plague and cholera have been mentioned in the same connexion. Mr. W. S. Talbot, Settlement Commissioner of the State, kindly sent in a note on this subject at the close of the final enumeration and the wide range of his experience joined to an intimate knowledge of local conditions constitutes a sufficient excuse for his remarks being quoted *in extenso*. The note having been communicated by telegraph is necessarily very brief. In reproducing it here the elipses due to telegraphic compression of language are supplied in italics ;

" *The* **condition of crops** during *the* decade may be taken as on *the* whole normal everywhere. Though there have been periods of bad harvests these were not abnormal except to some extent in *the* lower tehsils of Jammu Province. There has been *a* general rise in *the* **prices** of food grains but this would be rather favorable to *the* growth of population than otherwise except perhaps in *the* towns of Jammu and Mirpur amongst *the* lower classes. In Srinagar *the* period of abnormally high prices about seven years ago was not very long and would not appreciably influence *the Census* results. **Irrigation** tends to increase slowly but constantly in Kashmir Valley and *the* Frontier districts, but there was no large new irrigation project.* In Jammu Province *the* Partab Canal and *the* Ranbir Canal *are* not yet fully developed and would not influence *the* population. There was also a steady increase in **cultivation,** *the* largest *being* in Kashmir Valley and Gilgit and the smallest in the east of Jammu Province, where there may even have been some decrease. The increase *is* moderate elsewhere. *The* most important improvements in **communications** are *the* Jhelum Valley road opened *in* the end of 1890† and the Banihal road of which the latter has little influence but *the* former should have increased *the* population by increase of traffic and trade. Elsewhere *the* moderate improvements in communications have no important effect. Amongst **industrial improvements** the Kashmir Silk Factory employing nearly 5,000 persons is alone important † and may have had some influence on *the* population of Srinagar. Operations of timber companies, notably in Bhadarwah, Kishtwar and Karnah, **bring in a good many outsiders**, but these would mostly be absent at *the* date of *the* Census. These operations are of considerable help to *the* local people also. Regarding **public health** there have been in *the* valley of Kashmir three bad cholera epidemics and one of plague, ‡ mortality in *the* latter being much greater than reported, as deaths were *generally* concealed. In Jammu plague caused many deaths and cholera a moderate number. In Laddakh about three years ago § *a* severe type of fever caused *a* good many deaths. Typhus *is* very common amongst the Gujjars in many tracts and to some extent affects other tribes *also*. Malaria *has* not *been* abnormal though Jammu Province, Punch and Karnah contain *some* notable fever spots. Venereal diseases *are* extremely common amongst *the* Hindu agriculturists of *the* Jammu Province, especially Thakkars (*N.-B.* not Thakurs). This seriously influences the population and Thakkars are a dwindling tribe. On *the* whole *the* state of public health during *the* decade *may be said to have been* somewhat unfavourable to *a* growth of *the* population. **Vital statistics** where available nearly everywhere show large excess of deaths *over births*; but these statistics *are* obviously quite unreliable. On *the* whole I should expect very small increase in Jammu Province. Jammu town and *the qasbas of* Basohli, Ramnagar and *village* Jaghanun in the tehsil of Udhampur are decaying, while Mirpur, Udhampur and perhaps Punch are going ahead. In Kashmir Valley *the* great increase

* The Karbathung Canal can of course not be called a large project.

† This is an event that relates to the decade previous to the one forming the subject of this Report.

‡ Plague has in fact been a constant companion of the inhabitants of the submontane and semi-mountainous tract in the Jammu Province throughout the decade.

§ Typhoid fever prevailed there to a considerable extent even in 1910.

of prosperity, rise in standard of comfort and prolific nature of *the* people in spite of adverse influences should produce *a* large increase which will probably not extend to Muzaffarabad. In Laddakh polyandry prevents large increase, but *the* town *of* Leh is flourishing. In Baltistan there is no great prosperity, but *the* people are prolific and regular settlement has reduced oppression, so *a* fair increase might be looked for. In Gilgit *the* increase *will* probably *be* fair. It must always be remembered that this Census is more accurate than that of 1901 and especially in distant tracts; this would produce *a* larger increase than *has* really occurred."

Adverse circumstances

93. The above is very nearly an exact summary of the general conditions that actually prevailed during the decade and it is largely substantiated by the results obtained at the present Census. It is, however, necessary to advance some further facts and figures to enable the reader to see those results in their true perspective. A general reference was made in the last chapter to the forces that operated adversely as well as favourably upon the growth of population in this State; but it is essential that the specific instances with their effects numerically expressed should here be described.

According to the report of the Chief Medical Officer, there have been in the course of seven years 23,840 deaths from *plague* and 729 from cholera in the Province of Jammu. In Kashmir three epidemics of *cholera* and one of plague have been reported with losses as per detail given in the margin. The figures of the last ravages of cholera include 173 cases and 74 deaths in Skardu. The plague that prevailed in Kashmir was chiefly of the pneumonic type and the people never believed that the malady that attacked them was really the plague. Whether it is due to the energetic measures adopted by the medical department of the State or to the disease as it occurred in the year 1903 being merely a severe and infective type of common pneumonia, or whether it is that the salubrious climate of Kashmir is uncongenial to the plague bacillus, the fact remains that since that year the disease has not been known in Kashmir. The only other figures available are 1,282 cases of cholera in Bhadarwah. Whatever else these figures may be, they are certainly not exhaustive. In addition to the general insufficiency and inefficiency of the reporting agency there has been the dread of the people in regard to the preventive measures adopted by the State upon each outbreak. It is therefore safe to presume that these two causes combined led to a good deal of concealment of cases and casualties from these epidemics. The figures such as they are, nevertheless, indicate the dire havoc caused during the decade among the population of the State by these fell scourges of humanity. It is to be regretted that there are no figures by which to judge of the extent of the mortality caused in the hilly tracts, especially in the Frontier, by *typhus*, *measles* and *small-pox* but it has without doubt been considerable. Of *floods* and *famines* an account has already been given in § 17 (Chapter I) which need not be repeated. The rainfall statistics show that there was a general drought in the province of Jammu in 1902, some bad harvests occurring even in later years in particular localities as, for instance, the scarcity caused by deficient rainfall in 1964-65 K. E. in Mirpur, Jammu and Jasrota districts and the poor *kharif* harvest in the same tracts in 1967-68. These visitations were not however of such magnitude or duration as to produce any visible effect upon the growth of the population.

CHOLERA		Cases	Deaths
1. From 1st January 1901, to 28th January 1902.	..	11,292	6,274
2. From 7th November 1906, to 31st January 1907.	..	2,629	1,626
3. From 4th June 1910, to 21st November 1910.	..	18,448	9,218
TOTAL	..	32,369	17,118
PLAGUE			
1. From 19th November 1903, to 17th October 1904.	..	1,469	1,449
GRAND TOTAL	..	33,838	18,567

Improvements

94. The roll of favourable circumstances that have prevailed during the last decade is a long one and they have far outweighed the ill effects of the maladies and calamities described above, except in the case of Jammu and perhaps Jasrota districts. The improvements in the means of communication and of

irrigation have already been stated in §§11 and 16. It is the improvements in administration taken all round that will here be described at some length. The safety to life and property that is assured by good and efficient government gives to a people a fuller sense of security, and the peaceful conditions of life which result from it are conducive to a growth of population. The people of Jammu and Kashmir State have without doubt been better circumstanced in this respect during the decade under report than they have ever been before. The administration of *police* both in the State and the *jagirs* of Jammu Province has been placed upon a better footing: its strength in the State proper, has risen from 1,507 in 1901 to 1,698 in 1911; the pay and prospects of the service have improved from year to year, with the result that the general standard of efficiency in supervision and control has risen considerably; candidates are trained at the Phillaur Training School at State cost in the form of scholarships; Fire Brigades have been instituted; the secret service department of the Jammu Province has been reorganised; and advantage has begun to be taken of the Criminal Identification Bureau at Phillaur in tracing crime and bringing actual culprits to justice. That there is still much room for improvement in the administration of this department cannot be denied, but such improvement to be effectual and permanent can only be gradual and should proceed in great measure from spontaneous effort.

A reorganisation of the *judiciary* took place in 1904 under which the courts at Srinagar, Jammu and Mirpur were raised to the status of Sub-Judgeships of the first grade and the court at Udhampur to that of the second grade. The system of extradition of offenders was introduced by the adoption, in 1905, of the British Indian Act, 1903. Owing to the frequent transfers of Revenue officers, judicial powers which used to be personal were in 1908 made local. Among the recent changes are: (*a*) new rules affecting civil appeals, revisions and reviews, which have considerably reduced the stages of appeal and saved litigants the trouble and expense entailed by protracted litigation; (*b*) the prescription of legal and departmental examinations by which the efficiency both of the bench and the bar has improved; (*c*) the grant of enhanced and appellate powers to the Wazirs of Udhampur, Jasrota and Mirpur and the Tehsildar of Kishtwar, by which measure people residing in distant parts have been saved the inconvenience and cost of long journeys to obtain redress; (*d*) the opening of a Registration office at Mirpur for the special convenience of the borrowing public of that district; and (*e*) the establishment of the courts of an additional Munsif and a Sub-Judge and the creation of a Small Cause Court at Srinagar. The reorganisation of the Frontier districts in the early part of the decade led to the establishment there of judicial offices of the higher and lower grades by vesting the wazirs, tehsildars and naib-tehsildars with judicial powers. In this way the means of obtaining justice have been brought to the very doors of the people of those distant parts. There is as yet, however, no Legislative body in the State and the High Court Judge has to perform the dual and conflicting functions of framing as well as administering the laws. The attempt made in 1908 to form a legislative body proved a failure, but the want of success on that occasion should not be allowed to discourage all future endeavours in this direction. The latest instance of the coöperation of the Government of India with the State in the administration of justice has been the introduction, in the latter part of 1910, of a system of direct exchange of processes between the courts of the State and those of British India. This prevents the delays that were formerly caused by the method of serving summonses and other legal processes through the ordinary channels.

The many-sided activities of the *Revenue Department* in improving the administration have been productive of real good over a wider field: (*i*) Settlement operations have made rapid progress, resulting in a greater certainty of tenure, equation of burdens, abolition of illegal dues and stoppage

of various other abuses; (*ii*) the extensive administrative changes described above in § 88 have led to an efficiency in the administration of the various parts of the State affected by those changes; (*iii*) the advance of sericulture both in Jammu and Kashmir Provinces is improving the resources of the State as well as of the people. The establishment of a silk factory at Jammu has introduced a fresh source of income to the people of that province who are now taking an active interest in planting mulberry trees and rearing cocoons. It may be suggested that there is a very good field for mulberry cultivation in Baltistan and the needs of its growing population call for an energetic extension to that country of the operations of the Department of Sericulture; (*iv*) a gradual though slow improvement in regard to *begar* has considerably relieved the hardships of the cultivator from this source. This includes the reorganising of the transport and supply arrangements in Laddakh district, locally called *Res*, which has been effected side by side with the settlement operations and by which the distribution of the burden of conscription has now been made more equal, to the great relief of the people. The opening of the Banihal road to wheeled traffic spoken of in the last chapter will, it is expected, give the death-blow to this iniquitous institution of compulsory labour; (*v*) the emoluments of the district and tehsil officers as well as of their establishments have been substantially increased and their prospects greatly improved, with the logical result of attracting a superior *personnel*, composed of men of better qualifications and status and a higher standard of morality and sense of duty, whereby the general efficiency of the administration has been much advanced; (*vi*) the acquisition of land for State purposes by irregular and haphazard methods has been superseded by the introduction of a Land Acquisition Regulation which insists upon a methodical procedure and payment of suitable compensation*; (*vii*) the levy of a road cess has contributed largely to the improvement of village communications; (*viii*) the several Irrigation projects undertaken and carried out by the Revenue Department have tended to an improvement and expansion of cultivation and a more judicious and equitable adjustment of the *abiana* or water-tax dues; (*ix*) the department of grazing fees has been reorganized and the *kahcharai* demand so fixed as to leave as little opening as possible for harassment of the people affected; (*x*) forest demarcation work also has been conducted by the joint action and coöperation of the Forest and Settlement officers so as to determine more clearly the respective rights of the people and the State and to assure greater facilities to the former to enjoy the benefits legally due to them; (*xi*) a regular department of Agriculture has been organised and established in Kashmir under the direction of an expert, trained at the Agricultural College, Cirencester. The opening of the Partab Model Farm at Srinagar in 1906 and the annual holding of agricultural shows and cattle fairs under its auspices have tended to the gradual education of the people of the Valley to improved methods of cultivation. The experiments and demonstrations carried out at that farm in regard to the selection of seed, the preparation and application of manure, the rotation of crops and the use of new implements and machines, have given an impetus to the adoption of superior methods of agriculture. This has led to the introduction of new staples as well as to an improvement of old varieties and has increased the market value of agricultural produce †; (*xii*) various petty and vexatious contracts have been abolished and the State has come to adopt in greater measure the policy of direct dealing with the people, thus eliminating the exactions of the middleman. Other branches of effort to which the department has given no less attention and in which its operations have been attended with the same degree of success are (*xiii*) horse, mule and cattle breeding; (*xiv*) veterinary arrangements, and (*xv*) cultivation of hops.

* All that is needed now in this connexion is a greater dispatch in disposal of cases on the part of all the officers having anything to do with the matter.

† It is to be regretted that no data are available for ascertaining the spread of cultivation in the State as a whole and, in default of figures of the cultivated area as it stood in 1901, we have to content ourselves with the Settlement Commissioner's brief notice that the increase in cultivation has been constant in the decade, the largest being in Kashmir and Gilgit.

To its outlying Frontier tracts also the State has been other than niggardly in extending the boons to be derived from a progressive administration. Rest-houses, *sarais* and granaries have been established at various stages to serve not only as a convenience to the travelling public but to mitigate the harrassment of the people in providing supplies and transport. In 1904, octroi was abolished in Gilgit Agency, forest administration in Gilgit district was reduced to a more systematic form. Decent local allowances have latterly been sanctioned in order to attract a superior class of tehsildars and wazirs-wizarat to these distant and difficult districts.

That the Government of the State has, throughout the period under report, been paying greater heed to the advice of the Persian sage, Saádi, who sums up the duties and responsibilities of the ruler towards the ruled in his immortal simile, 'the subject is like a root and the king like the tree,' is evident from the fact that unfailing help has always been extended to the people whenever in distress whether caused by devastations of famine and flood or occasioned by disease. Wholesale suspensions and remissions of revenue were granted, relief works were opened whenever and wherever necessary, large advances in cash and kind were made to supplement the resources of the people and to assist them in tiding over their troubles, and pecuniary assistance for agricultural improvements was given in the shape of *taqavi.* The most recent instance of liberality of this kind has been the remission of all the outstanding land revenue previously suspended, which the Maharaja Saheb Bahadur was pleased to grant on the occasion of His Majesty the King Emperor's visit to India.

Sanitary and Medical.

95. Sanitary arrangements, as has been noticed, are confined to the two cities. The special grant made at the Coronation celebrations for improvement of sanitation in the towns of the State is of too recent a date to admit of its being mentioned among the influences affecting population under review. The provision of medical aid by the State has, however, made long strides in the course of the last decade as will appear from the increase in the number of medical institutions shown in the marginal abstract. Greatly as the number has increased it is still insufficient to meet existing demands. In a country of such extent as Kashmir the scope for beneficent effort in the direction of supplying really effectual medical aid must necessarily be very great. It is still unhappily a common experience of the traveller in Kashmir to have people apply to him for medical relief for one ailment or another, for which, they will tell him, they have not been able with the means at their disposal to effect a cure. Quackery and the practice of antiquated systems of medicine are rampant throughout the land which do more harm than good, and the State can never do too much to remedy this state of affairs and to provide the people with easy means of obtaining efficient medical assistance. It will be necessary to revert to this subject in connexion with infirmities forming the subject of Chapter X.

Unit	Number of hospitals and dispensaries in		Remarks
	1901	1911	
Jammu	16	26	
Kashmir	13 *	18 †	*This includes the Diamond Jubilee Zenana Hospital and a private hospital at Srinagar worked by the Church Mission Society. †Includes the above and the Missionary Dispensary at Anantnag and a branch Dispensary of the State.
Laddakh	3	5 ‡	‡ Includes the Moravian Mission Dispensary of Leh.
Gilgit	Not available	4	
Frontier *Ilaqas* ..	Do. ..	6	
Bhadarwah ..	1	1	
Punch	1	7 §	§ One hospital and six dispensaries.
TOTAL ..	34	67	

Thanks to the salubrious climate of the land, disease is not as common here as it is in other less favoured countries. The robust constitution of the people stands them in good stead and keeps them in health in

circumstances in which a less hardy people might be adversely affected. In Laddakh, disease is of such a rare occurrence that when anybody takes ill the first thing to be invoked is spiritual assistance: the Lama is called in and special prayers for the sick are offered. Laddakh is known to be still in possession of some ancient system of medicine, and the people practising it form a class by themselves, and are known locally as *Larje.* That their ministrations are not of much avail is evident from the increasing numbers in which the people are attracted to the State and the Missionary hospitals at Leh.

Economical development

96. In Kashmir, as in other parts of India, the older and indigenous industries have tended to decline; but for this the State can scarcely be held accountable. With a gradual change in the style of living and of the tastes of the people, whose wants were once supplied by local industries, there has come a diminution of the demand for the various articles and commodities upon the manufacture of which those industries depended. It is no matter for surprise, therefore, that the calico printing of the Samba tehsil or the industries connected with shawl manufacture in Kashmir, as well as carpet making, wood carving, paper manufacture, *papier maché,* lacquer work, metal, stone and leather work on the antiquated lines should have continued to decline. But the triennial trade reports of the State and the figures of the exports and imports quoted in the margin clearly demonstrate that, with the opening up of the country by improved means of communication, a brisk trade has gone on in the last ten years between the Jammu and Kashmir State and the British Indian Provinces on the south and the Central Asian countries on the north. The net increase in the exchange of trade commodities—the incomings and outgoings combined—has been 66·6 per cent., *i.e.*, fully two-thirds. The percentage of increase has, it will further be observed, been larger in the case of exports than of imports. Again, the output has been immensely greater in Kashmir than in Jammu, the capital invested in the former being more than one-and-a-half times (1·54) as much as in the latter.

Unit	Import		Export		Total	
	1901	1911	1901	1911	1901	1911
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Jammu ..	31,54,727	71.04,485	18,29,972	58,19,905	49,84.699	1,29,24,390
Kashmir including Frontier	62,29,897	1,05,89,447	44,02,591	93,41,555	1,06,32,488	1,99,31,002
Bhadarwah *Jagir* ..	1,00,565	1,31,385	Not available	Not available	1,00,565	1,31,385
Punch	Not available	8,83,143	,,	7,31,971	Not available	16,15,114
TOTAL ..	94,85,189	1,87,08,460	62,32,563	1,58,93,431	1,57,17,752	3,46,01,891

As regards the articles of import and export, *Jammu* does a large trade in livestock (the annual mean value of living animals exported, according to the latest triennial report, 1963-65 K. E., being in round figures Rs. 1,65,000) grains (Rs. 4,01,500), hides, skins and leather (Rs. 2,11,700), opium (Rs. 8,500), timber (Rs. 25,29,000), wool and wollens, (Rs. 1,46,000). The chief articles of import, on the other hand, are: cotton raw and in twist, yarn, piece-goods and apparel, (Rs. 16,48,000), metals (Rs. 2,60,000), salt (Rs. 3,15,000) sugar, (Rs. 6,16,000), tea* (Rs. 1,53,000), and tobacco (Rs. 1,14,000). *Kashmir* takes in largely cotton materials (Rs. 20,73,000), turmeric and other dyeing materials, (Rs. 86,000), metals (Rs. 2,85,000), petroleum, (Rs. 41,000), salt, (Rs. 4,61,000), sugar, refined and unrefined (Rs. 4,33,000), tea (Rs. 7,98,000), and tobacco† including snuff (Rs. 3,04,000), and sends out Kût root—*Saussurea Lappa*

* Some little tea is grown in the higher parts of Riasi district which shows that the climate of the Jammu hills is quite suitable for tea-gardening. It is only lack of enterprise, capital and organisation that causes a neglect of this important industry and makes the tea consumer of this country, whose consumption is so large particularly in Kashmir and the Frontier, dependent upon foreign produce. The Laddakhi gets in his tea from Tibet.

† There is great scope for the cultivation of the very best quality of tobacco in Kashmir. Its climate is particularly suited to it. It is only the introduction of better seed and the education of the people in improved methods of curing that are wanted, and so long as these are not forthcoming, the country must continue to depend on India for its supply of tobacco.

—(Rs. 55,800)*, potatoes, (Rs. 49,700), fruits, fresh and dried—apples, pears, apricots, almonds, walnuts, etc.,—(Rs. 3,55,000), grains, (Rs. 2,92,000), hides and skins, (Rs. 2,67,000), clarified and unclarified butter, (Rs. 5,52,000), linseed and other oil seeds, (Rs. 3,12,000), silk, (Rs. 16,81,000) and timber (Rs. 11,76,000). A very large quantity of goods passes from Kashmir and the Punjab through the *Frontier districts* of the State, notably Laddakh, into Central Asia, the principal articles in 1965 being Rs. 56,000 worth of live-stock; Rs. 14,68,000 of piece-goods, twist, yarns and apparel; Rs. 2,82,000 of indigo; Rs, 2,40,000 of leather goods, skins and hides; Rs. 1,01,000 of oilman's stores; Rs. 1,10,000 of *ghee* (clarified butter); and Rs. 2,57,000 of silk and silk materials. Brocades of Surat and Benares (especially the former) appear to find a good market among the Turcomans of the Chinese territories. In return, Central Asia supplies borax, (Rs. 30,000), *charas*, (Rs. 1,58,000), turquoise † and jewellery, (Rs. 16,000), musk‡ (Rs. 1,700), Tibetan salt§ (Rs. 25,000) Yarkandi *namda* (felt) and carpets, (Rs. 70,000), raw wool, *pashm* (Rs. 3,24,000) and silk, (Rs. 5,20,000). The Laddakhi and Kashmiri are very fond of the Lhassa brick tea which, judging from the figures of 1965, is imported in an annual quantity worth Rs. 1,17,000. The figures given above do not include Bhadarwah and Punch, for which no data of much reliability could be obtained.

Prices current and wages

97. Some further light will be thrown upon the economic condition of the people of the State in the last decade by the prices of the chief food grains that were current at its beginning and at its end. The figures of these are, like most other local statistics very incomplete and unreliable, but such of them as could be put together by a reference to the rates published in the State Gazette as well as from the reports of the local officers are printed at the end of this chapter as Appendix IV. An abstract of the same is given in the margin for the three Provinces in respect of the important grains. The weights per rupee are given in standard *seers* and *chhitaks*. The provincial means have been worked out from the rates that actually obtained in the tehsils and districts constituting each. The level of prices has varied from year to year and true averages could be worked out only if the actuals for each year of the decade were forthcoming. As it is, a comparison is only possible of the rates of 1901 with those of 1911.

Grain	Jammu		Kashmir		Frontier	
	1901	1911	1901	1911	1901	1911
Wheat ..	15 1	15 12	23 14	14 0	15 5	10 9
Gram ..	9 3	13 4	7 0	..	..	..
Barley or *grim* * ..	23 9	24 14	44 0	22 12	20 9	12 2
Rice (common) ..	16 5	11 14	20 2	18 8	10 0	6 12
Maize ..	26 2	21 7	45 0	32 0	15 8	8 0
Millets ..	23 13	18 15	..	..	..	..
Pulses ..	13 1	9 6	17 2	11 7	8 0	5 10

* Rates of barley are given in respect of Jammu and Kashmir and of *grim* for the Frontier.

The high prices in 1901 of wheat, gram and barley in Jammu were probably due to a bad outturn of these crops in that year. All other figures show a general rise in the present rates as compared with those of 1901. The prices have kept pace with the improvement in the means of communication and the cheapening of transport facilities. The calls of foreign markets upon the

* Trade in kût-root is a speciality of this State. The roots are collected by means of hired labour through the agency of a contractor who settles the amount of royalty with the State. So far the management of this branch of revenue has been very much neglected. The article is exported chiefly to China where it has a semi-sacred utility, being used as an incense in the Buddhist temples and monasteries. It is also a disinfectant and is locally used, in the form of powder, as an insecticide. In the Ionian Pharmacopœia it holds great importance as a medicine. Its use in India is confined to medicinal purposes. The middleman has hitherto been profiting a good deal at the cost of the State revenue. The present Revenue Minister has overhauled the whole arrangement and a trial has been given to the direct management of the business by the State. A semi-commercial department has been organised and there is a great future for the development of this paying concern.

† Turquoise is much in requisition in Laddakh, the Laddakhi women being so fond of adorning with them their national head-dress, the *perak*, which is a snake-shaped plaited strip of red cloth covering the crown of the head and the braided hair at the back. This precious stone is found in fair quantity locally and is also largely imported from Central India. The Laddakhi turquoise is, however, not of a good quality.

‡ Musk-deer are found in Kashmir hills also, especially in Gurez Valley, but it is the musk of Khotan and Tartary that holds the market of the world.

§ Crude salt, in some quantity, is produced in Laddakh itself.

agricultural produce of the country have increased and the larger exports have inevitably tended to reduce the stock which remains to meet the local demand. This state of the market must necessarily result in the benefit of the agriculturist at the cost of the consumer. The majority of the people in the State being producers of crops, a material improvement of conditions as affecting them may be assumed. The non-agricultural minority which is mainly confined to urban areas finds, no doubt, its present lot harder as compared with that of former days of greater plenty and ease when in Kashmir ten annas brought in one *kharwar** of paddy. If the report of the Tehsildar of Rajauri is to be believed, even in that tehsil of Jammu Province wheat sold at 27, maize 32, and barley 40 seers to a rupee in 1901. As there has been however, a proportionate rise in wages as per detail given in the margin, the condition of the labouring classes cannot be said to have suffered any material change for the worse.

Class		Jammu		Kashmir	
		1901	1911	1901	1911
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Coolie	..	0 4 0	0 6 0	0 3 0	0 5 0
Carpenter	..	0 10 0	1 4 0	0 12 0	1 4 0
Mason	..	0 10 0	1 4 0	0 12 0	1 4 0
Transport	Coolie ..	0 4 0	0 6 0	0 4 0	0 6 0
	Pony ..	0 8 0	0 14 0	0 8 0	0 12 0

Detailed discussion

98. The ground is now clear for a detailed examination of the figures so as to trace the causes that have operated to make up the strength of the population as it stands at present in the various parts of the State. In the absence of previous figures of any reliability, the report of 1891 did not touch upon this subject, and even in the report of the last census the question of variation was dismissed with the mention merely of an all-round increase of 14·21. It may, however, be pointed out that that percentage was incorrect. As has been noticed in §87 above, the true increase, after making the necessary adjustments in the figures on account of the addition of new areas and other territorial changes in the administrative units, was only 12·0 per cent; and the 8·6 per cent of the present census gives a mean of 10·3 for each of the decades covered by the three regular censuses that the State has had. This is very nearly the rate of true increase worked out for the whole of India at the last census for the decade 1881-1891.† The figures indicate a normal rate of expansion of the population of the State taken as a whole. But in a country where local conditions are so divergent the circumstances influencing variation in population are bound to differ according to locality. It is therefore necessary to refer now to the details of districts and tehsils. This is done by Provinces.

Frontier

99. Census taking in the political *ilaqas* of Gilgit is still conducted upon somewhat primitive lines and too much accuracy cannot therefore be claimed for the results obtained in those localities. No information as to figures of measured area and separate details of the population of these *ilaqas* at the last census is to be had from any of the State records. Hence no true comparison of the figures of the present with those of the preceding census is possible and none has therefore been attempted either in Imperial Table II or in Provincial Table I. The following extract from the Political Agent's report, however, furnishes data from which certain inferences may be drawn. It may be accepted as a brief statement of the forces that have influenced the growth of population and as an account of the changes that have taken place in the Political *ilaqas* during the period intervening between the only two censuses that these *ilaqas* have so far had:

"Speaking generally, the total increase of 34·8 per cent in the population of the six districts since the 1901 Census may be ascribed to an increased sense of security engendered by the liberal administration of the respective chiefs in a country untrammelled by the intricacies of a regular Settlement with the petty officialdom inseparable therefrom. The most

* *Kharwar* means the load of a donkey which corresponds to 2 maunds and 16 seers. This quantity of paddy yields 66 seers of rice.

† *Vide* the Census Report of India for 1901, Part I, page 80, §161.

densely populated district is the State of Nagar. There the increase of 12 per cent in population since last Census may fairly be assumed to be due to larger families owing to increased prosperity, rather than to immigration. In Chilas, on the other-hand, where population has increased by 50·9 per cent in the last ten years the increase is thought to be almost entirely due to immigration from the adjoining independent territory. This point of view is supported by the corresponding increase of some 50 per cent in the number of houses and by the large percentage of infantile mortality known to prevail. Perhaps the most marked increase is that shown by the district of Ishkoman where the population numbering only 995 in 1901 is now 2,020, an increase of 103 per cent. Ten years ago the district was only commencing to settle down after being in some small measure populated by trans-frontier refugees. In the time that has intervened, families have increased, while surplus cultivable areas have been assigned to scions of local noble families. In addition to these causes, improved means of communication have been answerable in no small degree for the growing population. The increases in the other districts may be regarded as calling for no special comment."

Improvements in communication and political conditions in these remote and much too backward tracts may have served to some extent to attract an inflow of people from the more unsettled chiefships in the neighbourhood: but it would probably be more accurate to ascribe the large increase that has been registered to the greater efficiency secured at the present enumeration. It is anticipated that this view will be more than borne out by the results of the next census, presuming that political conditions in the State will then be such as to admit of the application throughout its extent of regular methods of census procedure.

The promiscuous inclusion, at the last census, of the figures for the *ilaqas* in those of the district proper leave no material with which a comparison can be made of the population of Gilgit as recorded at the recent census. The figures of Laddakh by tehsils work out as shown below, after making the adjustments necessitated by the territorial changes described in §88 above. The figures of the last census have been reduced to a common denomination by adding and subtracting the present population of the areas that have been the subject of change:

Tehsil	Population		Variation	
	1901	1911	Actual	Proportional (per cent)
Skardu (excluding Haramosh and Kharmang)	89,205	106,805	+ 17,600	+ 19·7
Kargil (including Kharmang and Zanskar)	49,429	47,727	— 1,702	— 3·5
Laddakh (including Mansar) ...	31,810	32,124	+ 314	+ ·9
Total Laddakh District ...	170,444	186,656	+ 16,212	+ 9·5

The large increase in Skardu is not more than might be expected from the known prolificacy of the Balti. In passing through Baltistan one is not a little struck by the unusual number of children that may be seen engaged in play at every village, in marked contrast with the relative absence of child life that is characteristic of Buddhist villages in Kargil and Laddakh. The Wazir of Laddakh speaks of large increases in the population of the tehsil of Kargil, but his calculations are based on incorrect data due apparently to his having overlooked the fact that Kharmang was not included in Kargil at the last enumeration. On adaptation of the figures of the last Census by transferring the present population of that *ilaqa* from Skardu to Kargil and adding to the same the totals of Zanskar a small drop results in the population of the latter as returned at the present Census. This and the nominal increase of scarcely one per cent in Laddakh reveal only too

clearly the effects of polyandry. Laddakh is essentially a Buddhist country but Kargil, as at present constituted, has also a considerable population of that community. Zanskar is wholly Buddhist, as are also several villages near the conterminal line in the east and north-east of the tehsil. The prevalence of polyandry among them acts as an effectual curb upon the productivity of the people and maintains the population within the restricted resources of the country. People also become monks and nuns in large numbers and live a life of celibacy in the Buddhist monasteries. The intensely severe climate of Kargil and the consequent hard conditions of life in that tract are in themselves very much opposed to any large development of population. In comparing the figures of Laddakh tehsil with those of Kargil it has to be borne in mind that the enumeration in the former has in the present instance been exceptionally searching and accurate. In his final report the Wazir of Laddakh, says *inter alia:* "through whichever part of the country I passed and enquired from the people as to the last census, they unanimously replied that they had no knowledge of it." Small-pox and typhus have claimed their own death tolls. The effects of all these causes have been more than counterbalanced by the increase due to the accuracy of enumeration.

On the whole, however, the population of the Frontier districts has kept pace with the social, political and economic progress of the State during the last decade, as is evidenced by the approximation of the figures representative of increase in Laddakh (9·5) and the Indus valley (14·2),* respectively, to the proportion of the entire State (8·6). There is yet another standpoint from which the variations have to be considered, namely, the natural population, which is the truer criterion for purposes of demographic estimate or comparison, taking as it does a full cognizance of the changes due to migration. Such population in the Frontier districts according to Subsidiary Table II of this Chapter amounts to 262,667 as against 223,880 in 1901 and a net increase of 17·3 per cent has taken place. Thus the real increase in this part of the State is found to be even greater than is disclosed by the figures of actual population. It should, however, be borne in mind that this result is obtained by treating the entire population of the Frontier *ilaqas* as locally born, because the modified form of the schedule there used contained no column for recording the birth-place and the number of immigrants into those *ilaqas* could not, therefore, be separately ascertained.

Kashmir

100. Comparison can be made with much greater confidence of the figures of Kashmir where changes have occurred only internally and the limits of the Province as a whole remain unaltered. The units that should be compared are three: 1. Kashmir Province, 2. Kashmir Valley and 3. Muzaffarabad District, and their comparative figures stand as in the margin. These would seem to show that the rate of progress has been considerably retarded during the last decade as it is about half of the one preceding it. Most of the increase registered at the last census was, however, not real. A very large part of the excess was due to the improved efficiency in enumeration that was obtained there at the last census.† At the same time it cannot be denied that Kashmir has not prospered so well in this decade as the Frontier districts appear to have done. Cholera, floods‡ and fire carried away large numbers, and it is only the noted fecundity of the Kashmiri race that has not only not

Unit	Percentage of variation since 1891		
	1891—1901	1901—1911	1891—1911
Kashmir Province..	+21·9	+11·9	+36·4
Kashmir Valley ..	+21·4	+11·2	+35·1
Muzaffarabad ..	+24·7	+16·0	+44·8

* The percentage of increase in the Frontier districts for 1891-1901 after excluding the Frontier *ilaqas* was 10·2 and there has been thus an increase over it of 4 at the present census. This is partly due to better counting and partly to improved communications which has increased migration into these distant parts; *vide* marginal abstract to § 87, p. 51 *supra*.

† *Vide* second paragraph of § 87.

‡ *Vide* § § 17 and 18 Chapter I and § 93 Chapter II.

allowed the losses to produce any marked effect on the population by causing a deficiency, but has, on the contrary, led to a surplus which in no way falls short of the general rate of increase that has resulted in the State as a whole. Were it not for these calamities the population of Kashmir to-day must have been far greater ; but considering that they are natural to the country and must as such continue to recur, the rate of increase now registered must be regarded as normal for this part of the State and this rate, if we eliminate the influence of migration, works out roughly to 10 per cent.

The decline of old industries has undoubtedly affected the population to some extent by throwing out of work the persons that once depended upon them for their livelihood. But as the people at large are mainly agricultural, the determining cause of an increase or decrease in them must chiefly be the prosperity or adversity resulting from a succession of good or bad harvests. Throughout the decade Kashmir has been blessed with bumper crops except in 1903, the year of the memorable flood that destroyed the entire paddy crop of the low-lying areas of the valley. Cultivation has continued to extend steadily, so much so that the cultivated area in 1910 was 824,198 acres in this Province alone. Rainfall has generally been timely, of sufficient quantity and well distributed ; and the means of irrigation have been improving from year to year. Industrial development has also gone on with agricultural progress. The opening out of the country by improved means of communication has brought about a freer intercourse * with the Punjab and the outside world in general. New trades and industries have taken the place of older ones and the revival of sericulture and the manufacture of silk by European methods has furnished the people of Kashmir with an additional source of income.† The marvellous expansion of this industry since the last census will transpire from the figures marginally noted which were kindly supplied by the Director of Sericulture in Kashmir. Wine manufacture and the opening up by the State of a variety of other new departments have had their share in providing "fresh fields and pastures new" to the people in their search for employment and have resulted in much material good. All these circumstances must be reckoned as causes contributory to the growth of population in Kashmir.

	Ten years ago.	*Now.*
Cocoon-rearers ..	6,000	35,000*
Cocoons reared (in maunds)	13,000	40,000
Outturn of all kinds of silk and waste (in lbs.)	60,000	280,000
Average daily attendance at Srinagar Factory.	900	3,700

* Out of these 16,152 are, according to Imperial Table XV-B (1) to (3), agriculturists who have returned cocoon rearing as their subsidiary occupation. The actual number is probably greater as ignorant village folk will usually content themselves with stating only their principal avocation.

Forests and their influence on population

101. The largest area covered by forest is in the Jhelum valley which is justly famed for its verdure and woodland scenery. The principles upon which the conservation of forests is conducted here are similar to those obtaining in the Forest administration of British India with which they were brought into conformity in the year 1892 when the first conservator was lent to this State by the Government of India. From that year onwards there has been a steady progress in forest conservation and sylviculture. The total area of forests brought under control has risen from 2,294 square miles in 1901 to 4,214‡ at the present day ; the gross receipts from forest revenue have grown from ten to seventeen *lacs* within the decade, and the net profit from 6½ *lacs* to 12. The material benefits accruing to the people from the progress of forest administration in the State may be judged from the following extract from the report of the Conservator :

> "*Effect of forests on the welfare of villagers.* The forests play an important part in the lives of the villagers. It is not known exactly what percentage of the population depends in any way on the produce of forests, but in the Kashmir Province certainly about 80 per cent and in Jammu

* It is principally owing to the Jhelum valley road that Muzaffarabad has added to its population at the rate of 16 per cent during the last decade. The improved communications have secured a ready and profitable market for the agricultural and forest produce of the district and have resulted in bettering the material condition of its people ; their prosperity has naturally enough been conducive to a growth in their numbers.

† The department of sericulture in Jammu came into existence only recently and is still in its infancy.

‡ This is the area under the Forest Department of the State. In addition to it there are 409·55 square miles of forest area in Punch *ilaqa* and 416 in Bhadarwah *jagir*. The Wazir of the former reports that the Forest Department of that *ilaqa* helps its people with Rs. 75,000 annually in the form of wages alone !

50 per cent. The demands are roughly: timber for building, firewood, grass and leaf fodder, wood for agricultural implements, fencing and household utensils, torch wood, bark for tanning, charcoal, and herbs for culinary and medicinal purposes. With the exception of timber, villagers get all the above-mentioned produce by concession free of charge. Among timber trees, *deodar* (fir), *chinar* (plane), walnut, and ash are royal trees. *Pinus excelsa* (locally called *Kaerū*) is the tree most commonly distributed for house-building in Kashmir Province; it is given free. In Jammu the same tree and *Pinus longifolia* (*Chir*) are given for this purpose at a low fraction of their value. Inhabitants of towns have to pay full rates but these are generally low. * * * * Besides the advantages accruing to villagers, as noted above, they derive a large income, direct and indirect, from timber works being undertaken. The amounts paid to villagers must add up to many *lacs* of rupees during any one year. It is only within recent years that the villagers have begun to use saws, and so most of the labour for such work was imported from outside of the State. Even now it is still necessary to import labour, but the local inhabitants are acquiring a larger share of the profits derived from this work. It is an interesting fact that where villagers are almost pure agriculturists they turn out largely to work in the forests, but where such depend largely on their flocks and herds for sustenance they are not inclined to accept this means of livelihood."

The Kashmir Province having the largest forest area, the economic benefits ensuing from the progress of forest administration during the decade must therefore have affected the growth of population in that Province in a greater degree than in any other part of the State.

Effect of migration in Kashmir

102. In past times of oppression and misgovernment there was a considerable exodus of Kashmiris from their homes and country to the safer and more peaceful regions in the plains. With the restoration of order and the establishment of a more equitable administration not only has emigration decreased, but there has also been to a great extent a re-immigration of former exiles. Emigration from the State into the Punjab has shown a steady decline from decade to decade. At the Census of 1881, 111,775 State-born persons were returned in that province; the number fell to 87,545 in 1891 and to 83,240 in 1901. At the present Census the number of emigrants from the State enumerated in the Punjab was only 72,369. The largest proportion of that number, no doubt, comprised the casual and temporary migrants from Jammu Province on account of intermarriage, but it also included a fair sprinkling of the Kashmiri coolies who go out annually to the Punjab in search of employment. This latter community must have had its due share in the general decrease that has taken place in emigration, but that the decrease in emigration has not been as large in Kashmir as in Jammu is evident from the fact that the increase in the natural population of the Valley (11·7) is larger than in its actual population (11·2).

Jammu

103. A comparison of the figures for the divisions in the Province of Jammu is not so easy. The only comparable units there, are those exhibited in the margin. The province as a whole, in spite of all the unfavorable circumstances that have specially affected it during the decade, has gained fairly in the strength of its population, even though it stands last in order of merit with reference to the percentage of increase registered at this Census. As compared with the decade 1891-1901, the increase falls short only by ·4, and, with the droughts and the plague that have afflicted its submontane and semi-mountainous parts, the wonder is not that it has gained only the small

Unit	Percentage of variation in actual population.		Difference between the variation in two decades	Variation in natural population
	1891-1901	1901-1911		
Jammu Province	+ 5·7	+ 5·3	— ·4	+ 4·8
Jasrota district, submontane and semi-mountainous, (*i.e.* tehsils Kathua and Jasmirgarh)	+ 4·7	+1·5	— 3·2	Not available
„ Outer Hills, (tehsil Basohli alone)..	— 1·6	— 5·3	+ 3·7	„
Bhadarwah *Jagir*	+5·8	+ 9·3	+ 3·5	+ 10·1
Punch *Ilaqa*	+ 13·3	+ 9·8	— 3·5	+ 9·7

percentage of 5·3 in its population but that it has not actually shown a decrease. The net increase is due solely to the very considerable growth, during the past decade, of the population in the parts known as the 'Outer Hills.' These tracts have prospered in every respect and are assured of yet greater prosperity when they will have been opened up by the widening of the Banihal road and the abolition of the *begar* system.

Of the smaller divisions of the province the only district in the case of which the territorial changes were not on a scale that would obscure the results of comparison is Jasrota. It appears to have lost three of its villages as the result of territorial redistribution, but this fact should not perceptibly affect the figures. Its tehsils Kathua and Jasmirgarh gained by very nearly 5 per cent in 1891-1901 and 1½ per cent in 1901-11. The smaller increase of the latter decade is rightly ascribed to the prevalence of plague. The effects of plague seem, however, to have been set off by acccessions due to the commercial relations subsisting between this tract and the adjoining territory in the British district of Gurdaspur. The proximity of the grain mart at Sujanpur and the approach of the Railway line to a point so near to this part of the State as Pathankot, have provided good markets for its produce, and of these the people have not been slow to take advantage. It is indeed to be regretted that all communication is cut-off when the Ravi is in flood, which it generally is during the rainy season. The district would surely develope much were it possible for the State to establish permanent communication by building a bridge across that river.

The only unit other than the city of Jammu where any decrease has really taken place is the tehsil of Basohli. It has been losing continuously ever since 1891. The loss is now greater, the tract as a whole having lost about 4 per cent more than it did in the decade preceding the one under report. The tribes inhabiting that tehsil are known to be decaying. Their peculiar customs, which make marriage a costly business, have a prohibitive effect on the connubial relationship. The practice of marriage by exchange precludes men from marrying who have no sisters or other female relatives to give away. The laxity of morals which must be the natural consequence of this state of affairs is bound to exercise a prejudicial effect on the physical well-being of the community. To this cause may be traced the prevalence of venereal disease in the Basohli tehsil as also among the people of these tribes that are found in the Ramnagar, Samba, Riasi and Udhampur tehsils as well as in Bhadarwah *jagir*. Among the races subject to these customs and to the evils which they produce, productivity is naturally at a discount and, without social improvement, must continue to decline.

Bhadarwah is a lovely country. It has all the characteristics of Kishtwar minus its dryness. Its climate is temperate and it produces all the fruits that Kashmir does, only fruit-growing requires to be improved and carried out on proper horticultural lines. Bhadarwah is second only to Kashmir in respect of forest areas which yield a very handsome income to the *jagir* and are largely conducive to the prosperity of its people. The tract is full of possibilities and should its management be brought to the same level of efficiency as is sought to secure for the administration of the State, its prosperity is sure to advance by leaps and bounds. Among the units which afford material for comparison it heads the list as to real increase in population. In Punch also there has been a constant development, the smaller increment in the population of that *ilaqa* at the present Census being due to bad harvests and malaria from which certain of its areas suffered. Part of the increase over the percentages of last Census in Bhadarwah and of the decrease in Punch is attributable to the fact that in Bhadarwah the enumeration was this time done with greater and in Punch with less efficiency.

It is regrettable that no comparison can be instituted in respect to tehsils because of the frequent shuffling and rectification of boundaries to which they were subjected. As an incident illustrating the effect of these changes it may be mentioned that when at the recent Census the first totals

of Rampur-Rajauri were reported it was found that an increase of about 45 per cent* had resulted in that tehsil alone. This increase was of course not real, due as it was to the transfer of 72 villages from tehsil Naushahra which was abolished. A few other variations which it has been possible to work out for tehsils, districts, etc., as at present constituted may now be quoted, only they should be taken for what they are worth: Jammu district − 5, city − 12, tehsil − 7, Samba tehsil + 6, Ranbirsinghpura − 14, Akhnur − 3, Jasrota district − 2, Kathua tehsil − 2, Jasmirgarh + 5 and Basohli − 5. They show, if anything, the extent to which plague was prevalent in each of those places. It was worst of course in the tehsil of Ranbirsinghpura which has much in common with the damp and water-logged portions of the Punjab that have all along been hot-beds of the plague.

The effect of migration on the movement of population in Jammu may be judged from the slight difference between the percentages of increase in the actual (5·3) and the natural (4·8) populations of the province. The people of Jammu are not as enterprising as the Kashmiris, but a fairly large exchange of population does take place by intermarriage between the villages lying on either side of the boundary line between that Province and the Punjab. The current of immigration on the contrary is usually very strong, as people from neighbouring districts of the Punjab move in considerable numbers into this part of the State on business of trade or in search of employment, but that it has not been so in this decade owing to prevalence of plague and scarcity will appear from the next chapter.

Variations by tehsils according to density

104. The actuals under this head are contained in Subsidiary Table IV and the proportionals in Table V of this chapter. In default of figures of area and population by villages at previous enumerations these tables cannot be presented in any detail. It has not been possible even to adjust the figures in respect to all the natural divisions shown. In the Frontier the increase (14·2 per cent) is wholly confined to tehsils with a density of less than 150 per square mile; in Kashmir 16 per cent of the increase is among tehsils of similar density and 11·2 per cent among tehsils with a density of 150 to 300. In Jammu province tehsils of the same densities have gained by 18 and ·6 per cent respectively and those with densities of from 300 to 450 and 450 to 600 have lost by 6·6 and 13·7. In the State as a whole there has been an increase of 16·7 and 6·3 per cent in areas with the lower densities above mentioned and a decrease of 6·6 and 13·7 in areas with the higher densities. It is noticeable that the largest increases have taken place in those tracts which are the most sparsely populated and the largest decreases in the most thickly populated areas; the increases are ascribable to better enumeration in the difficult and remote hilly parts and the reason for decreases is the prevalence of plague in the submontane tehsils of Jammu and occurrence of floods in the low-lying tehsils of Kashmir.

Variations with reference to religion and age

105. A detailed discussion of variations among people of the different religions and ages belongs legitimately to Chapter IV and V respectively. But it is necessary to refer to them in this place because of the bearing they have upon the present subject. An increase in the percentage of growth at the two extremes of life is a sure index of general prosperity and health during the decade covered by the enumeration and the fact that the conditions in the State have on the whole been fairly good is corroborated by the increases recorded for the age-periods '*0-10*' and '*60 and over*,' *viz.*, ·2 and 7·0 respectively. The effects upon the very young and the very old of the hard times that doubtless succeeded the great flood of 1903 in Kashmir are illustrated by the comparatively smaller growth in that province of persons at either end of life, the growth among persons of ages from '0-10' having decreased since 1901 by 9·4 and among those of '60 and over' by 6·6 per cent.

In connexion with the distribution of the population by religions all that needs to be noted is that the fecundity of *Mohamedans* has been greater than

* This reduced at detailed compilation to only 36.

that of the adherents of other religions. Their proportion in the population of the State has been growing steadily. It was 7,051 in ten thousand in 1891, 7,416 in 1901 and 7,594 in 1911, the net increase in the last twenty years being 33·7 per cent. The *Hindus* have lost slightly (·2 per cent) within the same period for which the decay of the hill tribes of Jammu is chiefly responsible. The growth of *Budhists* by 23·3 per cent may be attributed to a noticeable decline in the practice of polyandry as well as to the increased prosperity in general conditions of their country. The large percentage of increase among the *Sikhs* (176·8) is due to the great influx of people of this community from the Punjab in pursuit of trade and service; and the still larger percentage of *Christians* (347·2) is due to the conversions in Jammu and Kathua of the Dums and the Chuhras. The *Jain* community is fast dwindling having already fallen by nearly 42 per cent.

General conclusions

106. The above review of the variations in population that have taken place in the various parts of the State will suffice to show that in the State as a whole there has been an all round improvement in demographic conditions. The strength of the population has grown within the last twenty years by 21·4 per cent, the largest increase having occurred in the more prosperous and resourceful province of Kashmir (36·4). Next come the Frontier districts with 26 per cent and they owe all their development to improved communications and peaceful government. Jammu has not yet been receiving its due share of attention and even though its potentialities are not as great as those of Kashmir they are such as might be turned to good account for the development of the Province. The increase has been smallest in Jammu chiefly owing to the effects of the plague but with the endeavours now being made to throw the country open to the outside world better days are in store for this part of the State and, provided the present efforts to ameliorate its conditions are sustained, the next Census should find it a more populous land.

The submontane parts of Jammu and the flat portion of the valley of Kashmir are already well populated but there is ample room elsewhere for a further expansion of the population. Laddakh does not admit of much extension because of the severity of its physical conditions and Baltistan is already overcrowded. There is room for development, however, in the side-valleys of Kashmir and the Outer Hills of Jammu where much land can be reclaimed and cultivation extended. With the provision of means of irrigation the *Kandi* tracts of Jammu would maintain a considerable population. The public health of certain tribes in the Jammu hills could be improved by judicious effort in the direction of a modification of their pernicious marriage customs. The overt practice of female infanticide is impossible in these days of police and criminal courts, but evidences are not yet extinct of the hold which this evil practice once had upon people of the higher castes in Jammu. The perceptible neglect of female infants among these castes in the Dugar *ilaqa* generally is only a vestige of that practice; elsewhere the population being chiefly Mohamedan, female offspring is held in equal estimation with male children.

SUBSIDIARY TABLE I—*Variation in relation to density since 1891*

District, *Jagir* or *Ilaqa* and Natural Division	Percentage of Variation Increase (+) Decrease (—)		Percentage of net Variation 1891 to 1911	Mean Density per square mile			REMARKS
	1901 to 1911	1891 to 1901*		1911	1901†	1891†	
1	2	3	4	5	6	7	8
ENTIRE STATE ...	**+8·6**	**+12·0**	**+21·4**	**37**	**34**	**31**	* The percentage of variation shown in this column will not be found agreeing with those of the India Tables as the figures of our Table 11 were, in respect of 1901, subsequently re-adjusted in view of territorial changes. † The density figures for 1901 and 1891 are also based on the areas as ascertained now. The area figures of the previous decades are not available in respect to several units of administration; nor could the territorial changes that have occurred from time to time be taken into account for want of data.
I.—The Submontane and Semi-mountainous Tract	...	...	...	**235**	...	...	
Jammu District	...	...	...	280	...	...	
Jasrota „ (Jasmirgarh and Kathua tehsils only)	+1·5	+4·7	+6·2	211	208	198	
Mirpur District (Mirpur and Bhimber tehsils only)	...	...	...	198	...	...	
II.—The Outer Hills ...	...	...	...	**98**	...	...	
Jasrota District (Basohli tehsil only)	—5·3	—1·6	—6·8	113	119	121	
Mirpur „ (Kotli tehsil only)...	...	...	...	161	...	...	
Udhampur „	...	...	...	49	...	...	
Riasi „	...	...	...	110	...	...	
Bhadarwah *Jagir*	+9·3	+5·8	+15·6	62	57	53	
Punch *Ilaqa*	+9·8	+13·3	+24·4	203	185	163	
Jammu Province	**+5·3**	**+5·7**	**+11·3**	**128**	**122**	**115**	
III.—The Jhelum Valley (Kashmir Province)	**+11·9**	**+21·9**	**+36·4**	**154**	**137**	**113**	
Kashmir North	...	...	...	130	...	...	
„ South	...	...	...	228	...	...	
Kashmir Valley	*+11·2*	*+21·4*	*+35·1*	*173*	*156*	*128*	
Muzaffarabad District	+16·0	+24·7	+44·8	94	81	65	
IV.—The Indus Valley (Frontier Districts)	**+14·2**	**+10·2**	**+26·0**	**4**	**4**	**3**	
Laddakh District	...	...	...	4	...	...	
Gilgit „	...	...	...	8	...	...	
Frontier *Ilaqas*	...		..	4	...	...	

SUBSIDIARY TABLE II—*Variation in natural population*

District, *Jagir* or *Ilaqa* and Natural Division	POPULATION IN 1911				POPULATION IN 1901				Variation per cent (1901-1911) in Natural Population. Increase (+) Decrease (—)
	Actual population	Immigrants	Emigrants	Natural population	Actual population	Immigrants	Emigrants	Natural population	
1	2	3	4	5	6	7	8	9	10
ENTIRE STATE ...	**3,158,126**	**76,975**	**81,948**	**3,163,099**	**2,905,768†**	**85,597**	**84,138**	**2,904,309**	**+8·9**
I.—The Submontane and Semi-mountainous Tract	**641,966**	**66,240**	**12,944**	**588,670**	...	...	...	...	...
Jammu District ...	326,691	41,499	14,458	299,650	.	...	...	...	..
Jasrota „ (Jasmirgarh and Kathua tehsils only)	86,463	15,852	3,425	74,036	...	...	...	...	...
Mirpur District (Mirpur and Bhimber tehsils only)	228,812	17,238	639	212,213	..	...	...	...	...
II.—The Outer Hills ...	**955,899**	**27,757**	**16,694**	**944,836**	...	...	...	...	...
Jasrota District (Basohli tehsil only)	65,339	3,755	1,118	62,702	...	...	...	..	...
Mirpur District (Kotli tehsil only)	96,121	3,016	5,780	98,885	...	...	...	..	...
Udhampur District ...	215,725	9,671	9,714	215,768	...	...	...	..	...
Riasi „ ...	206,809	14,621	8,390	200,578	...	...	...	...	...
Bhadarwah *Jagir* ...	37,512	2,977	2,660	37,195	34,311	1,742	1,227	33,796	+10·1
Punch *Ilaqa* ...	334,393	7,564	6,493	333,322	304,488	8,537	8,038	303,989	+9·7
Jammu Province ...	**1,597,865**	**70,685**	**7,186**	**1,534,366**	**1,521,307°**	**74,068**	**16,893**	**1,464,132**	**+4·8**
III.—The Jhelum Valley (Kashmir Province)	**1,295,201**	**19,146**	**11,534**	**1,287,589**	**1,157,394**	**26,804**	**85,707**	**1,216,297**	**+5·9**
Kashmir North ...	460,786	8,699	4,102	456,189	...	...	...	...	...
„ South ...	639,210	8,118	3,461	634,553	...	...	...	...	...
Kashmir Valley ...	*1,099,996*	*16,753*	*7,501*	*1,090,744*	*989,196*	*16,827*	*3,944*	*976,313*	*+11·7*
Muzaffarabad District ...	195,205	4,364	3,237	194,078	168,198	11,506	3,113	159,805	+21·4
IV.—The Indus Valley (Frontier districts)	**265,060**	**3,580**	**1,172**	**262,652**	***227,067†**	**3,793**	**606**	**223,880**	**+17·3**
Laddakh District ...	186,656	1,362	930	186,224	...	...	...	...	...
Gilgit „ ...	23,969	3,004	261	21,226	...	...	...	...	...
Frontier *Ilaqas* ...	54,435	‡	767	55,202	.	.	...		

* This is different from Imperial Table 11 because Zanskar has not been taken away from Jammu Province and thrown into the Laddakh district as no details of the immigrants and emigrants in 1901 of that *ilaqa* are available.

† In the figures marked thus population of Mansar has been added; they would consequently not agree with those appearing in the last report.

‡ Birth-place having not been recorded in the Frontier *Ilaqas* all the population returned there has been assumed as local born and the natural population worked out accordingly.

Table III not prepared for want of complete vital statistics for the whole decade and in respect of the entire State.

SUBSIDIARY TABLE IV

Variation by tehsils according to Density

(a) Actual Variation

Natural Division	Decade	Variation in tehsils with a population per square mile at the commencement of the decade of			
		Under 150	150—300	300—450	450—600
1	2	3	4	5	6
ENTIRE STATE ...	1901-11	+145,484	+116,384	—8,535	—10,795
I.—The Submontane and Semi-mountainous tract	,,	...	—13,045	—8,535	—10,795
II.—The Outer Hills	,,	+85,151	+18,629	...	...
Jammu Province ...	,,	+85,151	+5,584	—8,535	—10,795
III.—The Jhelum Valley (Kashmir Province)	,,	+27,007	+110,800	...	...
IV.—The Indus Valley (Frontier Districts)	,,	+33,326	...	...	...

Note 1.—Density figures for 1901 in respect of the tehsils of Kashmir Valley and Frontier districts being not available, the variations for each grade of this table could not be worked out for those units of administration. The figures noted against Jhelum Valley are based upon consideration of the figures of Kashmir Valley as a whole and of Muzaffarabad district.

Note 2.—No comparison could be made for decade 1891-1901 because of the large territorial changes that took place in that period of which no detail is available either of the area or population.

Note 3.—Even in respect of the tehsils of Jammu Province the density figures for 1901 had to be worked on the new areas, the detail of the areas as adopted in that year being not available.

SUBSIDIARY TABLE IV

Variation by tehsils according to Density

(b) Proportional Variation

Natural Division	Decade	Proportional Variation in tehsils with a population per square mile at the commencement of the decade of			
		Under 150	150—300	300—450	450—600
1	2	3	4	5	6
ENTIRE STATE ...	1901-11	+16·7	+6·3	—6·6	—13·7
I.—The Submontane and Semi-mountainous tract	,,	...	—2·8	—6·6	—13·7
II.—The Outer Hills	,,	+18·0	+5·0	...	...
Jammu Province ...	,,	+18·0	+·6	—6·6	—13·7
III.—The Jhelum Valley (Kashmir Province)	,,	+16·0	+11·2	...	...
IV.—The Indus Valley (Frontier Districts)...	,,	+14·2	...	...	...

Note.—The remarks given below the last table apply *mutatis mutandis* to this table as well.

APPEN

Prices

Tehsil, District, *Jagir* or *Ilaqa*	Wheat		Barley		Mustard Seed (*Sarshaf*)		Gram		Rice I		Rice II	
	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911
1	2	3	4	5	6	7	8	9	10	11	12	13
ENTIRE STATE ...	**18 1**	**13 7**	**30 7**	**20 5**	**15 14**	**10 11**	**8 1**	**13 4**	**12 10**	**9 7**	**15 8**	**12 6**
Jammu Province ...	**15 1**	**15 12**	**23 9**	**24 14**	**13 0**	**9 11**	**9 3**	**13 4**	**12 6**	**8 11**	**16 5**	**11 14**
" District ...	**11 1**	**16 2**	**16 8**	**23 12**	**...**	**9 5**	**10 11**	**17 1**	**9 2**	**7 14**	**12 0**	**10 14**
Jammu Tehsil ...	10 8	14 8	19 0	24 0	...	...	10 12	17 4	9 8	8 0	11 0	10 0
Samba " ...	11 8	17 0	15 0	26 0	...	10 0	10 0	15 0	10 0	8 0	15 0	13 0
Sri Ranbirsinghpura Tehsil	11 0	15 0	20 0	25 0	...	10 0	11 0	18 0	10 0	9 0	11 0	10 0
Akhnur " ...	11 4	18 0	12 0	20 0	...	8 0	11 0	18 0	7 0	6 8	11 0	...
Jasrota District ...	**12 11**	**18 0**	**18 5**	**31 0**	**...**	**9 0**	**9 11**	**14 11**	**9 5**	**7 13**	**15 11**	**13 5**
Kathna Tehsil ...	12 0	16 0	17 0	34 0	...	10 0	9 0	16 0	10 0	6 8	19 0	16 0
Jasmirgarh " ...	12 0	18 0	16 0	27 0	...	8 0	10 0	16 0	10 0	8 0	16 0	14 0
Basohli " ...	14 0	18 0	22 0	32 0	...	...	10 0	12 0	8 0	9 0	12 0	10 0
Udhampur District ...	**16 12**	**15 12**	**27 0**	**30 4**	**...**	**...**	**7 12**	**10 11**	**12 9**	**10 10**	**10 10**	**10 12**
Udhampur Tehsil ...	12 0	18 0	18 0	32 0	...	...	8 0	13 0	12 0	8 0	13 0	10 0
Kishtwar " ...	26 0	14 0	48 0	32 0	...	...	...	...	...	4 0	...	9 8
Ramban " ...	17 0	12 0	28 0	23 0	...	...	...	7 0	12 12	8 0	14 0	9 8
Ramnagar " ...	12 0	19 0	14 0	34 0	...	...	7 8	12 0	13 0	12 0	15 0	14 0
Riasi District ...	**15 0**	**15 0**	**15 8**	**22 8**	**...**	**8 0**	**9 0**	**9 8**	**10 8**	**8 8**	**12 8**	**8 12**
Riasi Tehsil ...	14 0	18 0	15 0	22 0	...	8 0	9 0	12 0	9 0	7 0	10 0	8 0
Rampur Rajauri " ...	16 0	12 0	16 0	23 0	...	...	...	7 0	12 0	10 0	15 0	9 8
Mirpur District ...	**13 0**	**15 5**	**14 11**	**20 11**	**10 0**	**11 0**	**9 0**	**14 5**	**8 11**	**6 5**	**10 5**	**7 11**
Kotli Tehsil ...	14 0	14 0	16 0	24 0	10 0	...	...	10 0	9 0	6 0	10 0	7 0
Mirpur " ...	13 0	15 0	12 0	18 0	10 0	10 0	10 0	15 0	8 0	6 0	10 0	8 0
Bhimber " ...	12 0	17 0	16 0	20 0	10 0	12 0	8 0	18 0	9 0	7 0	11 0	8 0
Bhadarwah Jagir ...	*21 0*	*22 0*	*45 0*	*32 0*	...	...	...	...	...	...	*28 0*	*20 0*
Punch Ilaqa ...	*16 0*	*8 0*	*28 0*	*14 0*	*16 0*	*11 0*	...	...	*24 0*	*11 0*	*26 0*	*12 0*
Kashmir Province ...	**23 14**	**14 0**	**44 0**	**22 12**	**18 12**	**11 12**	**7 0**	**...**	**17 6**	**14 2**	**20 2**	**18 8**
" North ...	**36 0**	**15 7**	**56 0**	**30 7**	**21 0**	**10 11**	**...**	**...**	**24 0**	**15 9**	**27 0**	**17 3**
Uttarmachhipura Tehsil	48 0	15 5	72 0	29 5	18 0	10 0	...	...	28 0	14 10	30 0	16 10
Baramula "	...	15 0	...	28 0	...	10 0	...	...	...	15 0	...	16 0
Sri Pratapsinghpura "	24 0	16 0	40 0	34 0	24 0	12 0	...	...	20 0	17 0	24 0	19 0
Kashmir South ...	**25 5**	**15 2**	**45 0**	**34 0**	**16 8**	**12 13**	**5 0**	**...**	**19 5**	**17 0**	**21 11**	**19 8**
Tehsil Khas ...	27 0	15 8	46 0	28 0	17 0	10 0	...	...	18 0	13 0	17 0	16 0
Awantipura Tehsil ...	25 0	14 0	40 0	50 0	...	14 0	...	...	20 0	16 0	24 0	18 0
Kulgam " ...	...	17 0	...	32 0	...	...	...	...	...	21 0	...	23 0
Anantnag " ...	24 0	14 0	50 0	26 0	16 0	14 8	5 0	...	20 0	18 0	24 0	21 0
Muzaffarabad District ...	**14 5**	**11 0**	**34 5**	**16 11**	**...**	**...**	**9 0**	**...**	**11 0**	**6 5**	**14 0**	**...**
Karnah Tehsil	15 0	9 0	40 0	8 0	...	...	...	...	9 0	...	13 0	...
Muzaffarabad "	15 0	12 0	29 0	20 0	...	...	9 0	...	10 0	8 10	12 0	...
Uri "	13 0	12 0	31 0	22 0	...	...	...	...	14 0	4 0	17 0	...
Frontier Districts ...	**15 5**	**10 9**	**23 11**	**13 5**	**...**	**...**	**...**	**...**	**8 2**	**5 8**	**10 0**	**6 12**
Laddakh District ...	**18 11**	**11 11**	**23 11**	**13 5**	**...**	**...**	**...**	**...**	**9 5**	**6 0**	**12 0**	**6 9**
Laddakh Tehsil ...	18 0	12 0	20 0	13 0	...	...	...	...	8 0	5 0	...	5 8
Skardu " ...	20 0	12 0	30 0	14 0	...	...	...	...	10 0	6 0	...	7 0
Kargil " ...	18 0	11 0	21 0	13 0	...	...	...	...	10 0	7 0	12 0	7 4
Gilgit District ...	**12 0**	**9 8**	**...**	**...**	**...**	**...**	**...**	**...**	**7 0**	**5 0**	**8 0**	**7 0**
Gilgit Tehsil ...	10 0	9 0	...	...	...	...	...	...	5 0	5 0	8 0	8 0
Astore " ...	14 0	10 0	...	...	...	...	...	...	9 0	5 0	...	6 0

N.-B.—The rates are given per rupee

DIX IV

Current

	Indian millet (*Juvar*)		Millet (*Bajra*)		*Kangni*		Maize		Cotton		Sesamum		Pulses (*Mash*)		Unhusked rice (*Shali*)		*Mung*		*Grim*	
	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911
	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
	25 1	23 3	23 13	18 15	27 3	27 0	28 15	20 8	12 6	4 14	8 13	7 3	15 13	8 0	46 0	36 2	12 4	9 11	20 9	12 2
	25 1	23 3	23 13	18 15	27 3	27 0	26 2	21 7	7 13	4 14	8 13	7 0	14 0	8 12	...	...	12 2	10 1	...	...
	24 12	26 0	25 6	23 12	25 8	26 0	22 8	22 8	8 8	5 4	...	...	13 12	10 8	...	...	...	10 11	...	...
	26 0	...	22 8	24 0	20 0	...	21 0	22 0	8 0	6 0	...	...	...	10 0	...	...	...	12 0	...	.
	32 0	24 0	28 0	25 0	32 0	...	24 0	22 0	10 0	4 0	...	...	...	10 0	...	...	...	10 0	...	...
	17 0	26 0	25 0	22 0	30 0	28 0	21 0	22 0	8 0	6 0	...	...	13 12	12 0	...	...	...	...	...	...
	24 0	28 0	26 0	24 0	20 0	24 0	24 0	24 0	8 0	5 0	...	...	...	10 0	...	...	...	10 0	...	...
	24 8	23 8	26 0	27 0	28 0	28 0	22 11	20 0	8 0	4 5	9 0	...	12 8	11 0	...	...	11 0	11 0	...	...
	24 0	26 0	24 0	26 0	24 0	24 0	24 0	16 0	8 0	5 0	...	...	13 0	11 0	...	...	12 0	12 0	...	.
	25 0	21 0	28 0	28 0	32 0	32 0	22 0	26 0	8 0	4 0	9 0	...	12 0	12 0	...	...	10 0	...	...	...
	...	...	...	...	...	...	22 0	18 0	8 0	4 0	...	...	...	10 0	...	...	...	10 0	...	...
	...	...	...	9 0	28 0	...	31 4	26 0	8 0	...	9 8	...	13 5	9 0	...	...	11 0	8 4	...	...
	...	...	...	...	...	...	28 0	24 0	8 0	...	9 8	...	14 0	9 0	...	...	11 0	10 0	...	..
	...	...	...	9 0	28 0	...	36 0	28 0	...	...	...	...	13 0	10 0	...	...	...	6 0	...	...
	...	...	...	...	...	...	32 0	22 0	...	...	...	...	13 0	9 0	...	...	...	8 0	...	...
	...	...	...	...	28 0	...	29 0	30 0	8 0	...	...	...	...	8 0	...	...	...	9 0	...	...
	...	...	...	...	...	...	26 0	23 0	8 0	...	...	...	...	7 8	...	...	...	9 8	...	...
	...	...	...	...	...	...	24 0	24 0	8 0	...	...	...	...	6 0	...	...	...	11 0	...	..
	...	...	...	...	...	...	28 0	22 0	8 0	...	...	...	...	9 0	...	...	...	8 0	...	...
	26 0	20 0	20 0	16 0	...	...	24 5	17 5	7 5	5 0	8 0	7 0	13 11	9 5	...	...	14 8	13 0	...	...
	30 0	...	20 0	15 0	...	...	24 0	15 0	8 0	6 0	...	...	14 0	8 0	...	...	14 0	10 0	...	...
	24 0	20 0	20 0	17 0	...	...	25 0	18 0	7 0	4 0	8 0	7 0	14 0	10 0	...	...	15 0	15 0	...	...
	24 0	...	20 0	16 0	...	...	24 0	19 0	7 0	5 0	...	...	13 0	10 0	...	...	...	14 0	...	...
	...	...	...	...	...	...	*28 0*	*30 0*	...	...	...	...	*14 0*	*18 0*	...	...	*14 0*	*12 0*	...	..
	...	...	...	...	...	...	*28 0*	*11 6*	*7 0*	*5 0*	...	...	*16 0*	*6 0*	...	...	*10 0*	*6 0*	...	..
	...	...	...	...	...	...	45 0	32 0	17 0	...	8 13	7 7	17 10	10 3	46 0	36 2	16 10	12 12	...	...
	...	...	...	...	...	...	56 0	36 3	16 0	...	...	8 1	24 0	11 5	60 0	33 11	25 0	16 9	...	...
	...	...	...	...	...	...	72 0	34 10	...	...	...	7 10	...	10 0	60 0	35 0	30 0	17 10	...	...
	...	...	...	...	...	...	...	34 0	...	...	...	7 8	...	10 0	...	30 0	...	18 0	...	...
	...	...	...	...	...	...	50 0	40 0	16 0	...	...	9 0	24 0	14 0	...	36 0	20 0	14 0	...	...
	...	...	...	...	...	...	53 0	38 4	17 8	...	8 13	7 0	18 0	11 10	42 0	37 9	17 11	13 8	...	..
	...	...	...	...	...	...	46 0	34 0	...	...	7 10	6 0	18 0	6 8	40 0	33 4	17 0	14 0	...	..
	...	...	...	...	...	...	64 0	40 0	19 0	...	...	9 0	20 0	14 0	42 0	...	18 0	14 0	...	.
	...	...	...	...	...	...	...	42 0	...	...	...	6 0	...	13 0	..	40 0	...	13 0	...	..
	...	...	...	...	...	...	50 0	37 0	16 0	...	10 0	7 0	16 0	13 0	45 0	42 0	18 0	13 0	...	...
	...	...	...	...	...	...	26 5	19 5	...	...	...	...	10 0	7 3	...	...	10 0	8 0	...	...
	...	...	...	...	...	...	24 0	18 0	...	...	...	...	...	5 10	...	...	7 0	6 0	...	...
	...	...	...	...	...	...	23 0	18 0	...	...	...	...	10 0	8 0	...	...	11 0	12 0	...	...
	...	...	...	...	...	...	32 0	22 0	...	...	...	...	...	8 0	...	...	12 0	6 0	...	...
	...	...	...	...	...	...	15 8	8 0	...	...	...	...	...	5 0	...	...	8 0	6 5	20 9	12 2
	...	...	...	...	...	...	...	...	...	...	...	...	...	5 0	...	...	8 0	5 11	23 11	13 5
	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3 0	20 0	13 0
	...	...	...	...	...	...	...	...	...	...	...	...	...	4 0	...	...	8 0	7 0	30 0	14 0
	...	...	...	...	...	...	...	...	...	...	...	...	...	6 0	...	...	...	7 0	21 0	13 0
	...	...	...	...	...	...	15 8	8 0	...	...	...	...	...	...	...	...	8 0	7 0	17 8	11 0
	...	...	...	...	...	...	20 0	8 0	...	...	...	...	...	...	...	...	8 0	8 0	20 0	12 0
	...	...	...	...	...	...	11 0	8 0	...	...	...	...	...	...	...	...	8 0	6 0	15 0	10 0

in standard *seers* and *chhitaks.*

CHAPTER III

BIRTHPLACE—(MIGRATION)

Nature of the subject

107. A passing reference has already been made in the previous chapter to the influence exerted by movements of the people upon the population of the State resulting in its growth or decrease from decade to decade; the present chapter is devoted to a consideration of the extent of such movements both external and internal, to an examination of the character and general features of the migration, to ascertainment of the direction and volume of its currents, to an analysis of the economic and other causes that attract the people to or from the State and, lastly, to a review of the changes that have taken place in the sum total of the population so shifted from place to place. The chapter has, in short, the discussion of migration *per se* for its object.

Reference to tables

108. The only means available to the Census administration for ascertaining the trend and volume of migration is the record of birth-places in the general schedule. The material so obtained is worked up into Imperial Table XI which shows the proportion, in the population of the State or Province dealt with, of immigrants from places outside their limits. Persons born within the State but counted elsewhere are similarly entered in Table XI of the particular Province or State in which they have been enumerated. From both of these are prepared the subsidiary tables that appear at the end of this chapter and furnish the various particulars relating to internal as well as external migration.

Types of migration

109. According to the recognised Census classification, migration is of the following kinds, *viz.*, (*a*) *casual*, which consists of minor movements between villages on opposite sides of the boundaries of districts and provinces; (*b*) *temporary*, which generally takes place on calls of business, or through journeys on pilgrimage or in response to a temporary demand for labour; (*c*) *periodic*, such as the annual migration at harvest time and the seasonal movements of pastoral nomads; (*d*) *semi-permanent*, as when the natives of one place reside and earn their living in another but retain their connexion with their homes, where they leave their families and to which they return in old age and at more or less regular intervals in the meantime; (*e*) *permanent*, as when overcrowding drives people away, or the superior attractions of some other locality induce the people to settle there. Since periodic migration has a tendency to become semi-permanent, and semi-permanent to become permanent, migration must be taken to be really only of two kinds *viz.*, temporary and permanent. The percentage of females is always in defect among temporary migrants of all classes except in the case of movements due to pilgrimage or to change of residence of women on their marriage into neighbouring villages; while in permanent migration both the sexes are found in fairly equal proportions.

Inherent defect in birth-place statistics

110. As has been already pointed out in §91, birth-place statistics are but a partial indication of the extent of migration. An interchange of population between neighbouring countries takes place constantly from year to year in the course of a decade and at various times within the year, whereas the birth-place record refers to the situation as it existed only on a particular date at the end of the decade, *viz.*,the date on which the Census was taken. The place of birth, moreover, is merely a matter of accident and does not necessarily signify a change of residence either temporary or permanent. For instance, an individual member of a family permanently residing in Jammu, may have been born at Sialkot, when the mother happened to be at her parents' residence, and may yet be a permanent resident of the former town along with the rest of the family. Inferences as to the extent of migration based on birth-place statistics can, therefore, have only an approximate and imperfect value.

Immigration

111. The current of migration is reciprocal and as such flows in opposite directions; people come in from without and go out from within. The former process is called immigration and the latter emigration. Subsidiary Table I gives a detail of immigration into the State, internal as well as external. The abstract noted on the margin has been culled out from Imperial Table XI. The latter will show that the bulk of the population of this State is locally born. The total number of immigrants being 76,975, the proportion of the foreign-born is merely nominal, *viz.*, 2·5 per cent. From countries outside India the State receives people whose percentage scarcely comes to the small fraction of ·1. Of these there are 126 Europeans (76 males, 50 females), the males consisting of persons engaged either in the service of the State or of the British Government or of some Mission, or in travel and research. The 6 persons from Africa (2 males and 4 females) are supposed to be the children of Indian parents born in Africa during the residence of the parents in that country. The 10 Americans (6 males and 4 females) and one Australian (male) are presumed to have been attracted to Kashmir in the same way as the Europeans.

Class of population			Actual	Percentage.
Total population of the State (actual)*			3,103,691	..
Population locally born			3,026,716	97·5
Immigrants	From other Provinces, States, etc., (of India)	Contiguous	64,172	2·1
		Non-contiguous	10,225	·3
	From outside India		2,578	·1

* Excluding the Frontier *Ilaqas* where birth-places were not recorded.

Among the Indian immigrants it is but natural that the largest proportion should be from the contiguous Provinces and States: the North-West Frontier Province contributing 12,904 persons, Punjab (districts) 58,500, Chamba 679 and Patiala 343. Within the Provinces, again, the districts contributing the largest number are those that are conterminous with the State; Hazara alone, for example, gives 10,516, and among the districts of the Punjab the largest contributions are made by Sialkot (20,237), Gurdaspur (14,124) and Gujrat (8,493). Migration from the remoter parts of India is insignificant and varies generally in an inverse ratio with the distance. The immigrants from the United Provinces number 982,* from Bombay 184, from Bengal 131 and from Madras 27. The only immigration from the remoter Native States of India worth mention is that from Rajputana (250) which is due to the relationships established by marriage in that country by the higher Rajput families of Jammu and Jasrota.

By far the largest number of the immigrants from India are attracted only to the sub-montane and semi-mountainous parts of Jammu, (51,000 in round figures out of the total 74,000), because of the greater accessibility of those parts. The distance and difficulty of the country prevent the migrants from entering into its interior in any large numbers, the figures for the Outer Hills being 9,000, for the Jhelum Valley 12,000 and for the Indus Valley only 1,000. There is, indeed, a considerable influx into Laddakh of traders from Kangra, Kulu and Hoshiarpur who take their goods to supply the demands of Yarkand and Kashgaria upon the mart at Leh; but these do not start till the spring, and could therefore not have been present there in any considerable numbers at the time the enumeration took place. The immigrants into Gilgit, on the contrary, were undoubtedly recorded at the Census as they consist mainly of the military people stationed at the outposts there. Migration into Kashmir is chiefly from the Hazara district of the North-West Frontier Province and Rawalpindi in the Punjab. Tradesmen of Sialkot, Gujranwala, Lahore and Amritsar districts pass into Kashmir,

* The districts in the United Provinces of Agra and Oudh from which the largest number of persons migrate into Kashmir are, of course, those that are nearest to the Punjab; Saharanpur alone sending in 90 persons and all other districts of the Meerut Division 149. Next come the business-loving people of Cawupore whose number is 101. The immigrants from the eastern districts of Partabgarh, Sltanpur, Gonda, Gorakhpur and Azamgarh (79) consist chiefly of the enterprising Purubia syces, who come thus far afield in search of service. Men from the more advanced districts of Agra (67), Allahabad (55), Lucknow (67) and Benares (78), are engaged in trade and to a certain extent in State service.

no doubt, largely *viâ* the Shopian route, but the date of the Census was not the time when they would be found largely intermixed with the population of Kashmir. The next important constituent of the migration into Kashmir is the State servants of all grades and departments and taken all together they form a fairly large community. In the sub-montane Jammu, the attractions are greater and more varied. In addition to labour, trade and service, there is the social force of intermarriage which leads to a considerable absorption of the people from beyond the borderline; Jammu district thus attracts 27,000 and Jasrota and Mirpur 12,000 each.

Internal immigration

112. That the people move from one district of the State to another in fairly large numbers may be judged from the fact that the sub-montane and semi-mountainous tract alone had on the night of the Census 10,000 persons born in the contiguous districts of the State and 3,000 in remoter parts. The greatest attraction is afforded by Jammu of course, because of its being the seat of Government and because of the presence of the Durbar there at the time that the Census was taken. The large number of immigrants found in Udhampur (8,000), and Riasi (12,000), consisted chiefly of the hordes of Gujjars and other pastoral nomads who descend from the higher hills to winter in the warmer regions of the lower altitudes. The 7,000 of Kashmir should not at all surprise considering the communion that exists between the districts of that province and of Jammu (especially the tehsils of Kishtwar, Ramban, Rajauri and Kotli). The small proportions of State-born immigrants in Laddakh and Gilgit consist of the few State employes and traders that are always to be found there. The immigrant population from the contiguous districts must also contain some proportion of persons imported by means of intermarriage but this must of course be very small in a country so isolated as the Frontier districts.

Emigration

113. Subsidiary Table II gives the actuals in round numbers of the persons born in this State but enumerated elsewhere. These figures cannot be discussed with any confidence by districts as the record of birth *districts* was neither reliable nor complete. Many of the provinces could give no detail beyond the two main divisions of Jammu and Kashmir, and some contented themselves with reporting the totals for Kashmir representing the entire State; and for this the emigrants themselves are responsible in no small degree as they exercise little precision in quoting their birth-districts. Altogether there were registered 81,948 emigrants at the Census, the detail being as in the margin. The Punjab heads the list in taking from as it does in giving to the population of the State. There is a large number of Kashmiri families that are permanently settled all over the Punjab and particularly in Lahore and Amritsar. They form powerful centres of attraction. The neighbouring districts of Gurdaspur (12,139), Sialkot (17,353), Gujrat (7,211), Jhelum (6,777), and Rawalpandi (10,367)* draw away the largest number of persons born in the State; the majority of these come from Jammu Province. A constant exchange of population goes on between these and the conterminous districts of the State by means of marriage. In addition to this the Railway and canal works draw a large number of Kashmiri coolies during the winter; this is the reason why 6,777 emigrants were registered in Jhelum and 2,104 in Lyallpur. The latter district may also have tempted some colonisers from the State into the area

Punjab	72,369	Ajmer	35
N.-W. Frontier Province ..	4,655	Ceylon	26
Baluchistan	899	Andamans	1
United Provinces ..	1,956	Hyderabad	83
Central Provinces ..	105	Baroda	18
Bombay	751	Mysore	42
Madras	28	Travancore	1
Bihar and Orissa ..	82	Central India	70
Bengal	274	Rajputana	90
Burma	433	Outside India	11
Assam	19	Total ..	81,948

*There exist fairly large colonies of the Kashmiris even in these conterminous districts, *e. g.*, those in Sujanpur and Nurpur of Gurdaspur, Jalalpur of Jattan in Gujrat, as also in Jhelum and Rawalpindi towns.

reclaimed by means of improved canal irrigation. Kangra (1,589) and Chamba (1,634) valleys having so much in common with Kishtwar, Bhadarwah, Basohli and Ramnagar, both in respect to physical features and the races inhabiting them, it is but natural that considerable intermingling of the people between these tracts should be taking place. The North-West Frontier Province easily stands second in respect to the number of persons drawn from the State; the connexions that subsist between the villages of Muzaffarabad and of the western and north-western parts of 'the valley tehsils'* lying close to the boundary are large. The demand for labour also attracts some people into that Province. In the United Provinces Kashmiri families are scattered all over. During the Mogul reign in the north-west of India and the rule of the Nawab Wazir in Oudh there was a large influx into Delhi and Lucknow of the intelligent and advanced Kashmiris and there exist to the present day regular colonies of these people in either city. Even now the Kashmiri Pundits of the Province represent a very advanced section of the people, having progressed with the times and educated themselves in western culture and civilization. These people maintain matrimonial and other relations with the original stock, especially such of them as have no established residence of their own. Moreover the Musalman Kashmiri traders pass in considerable numbers into that province as itinerant vendors of Kashmir articles of merchandise. Commerce also is a force that attracts a fair number of the people of this State to Bombay, and the enterprising among the Kashmiris go even so far afield as Bengal and Burma. All other emigration is very insignificant and does not merit mention.

Internal emigration

114. Of the persons born in the sub-montane and semi-mountainous tracts 8,000 (roughly) were enumerated in other districts of the State conterminous with that area and 4,000 in remoter districts. Jammu district being the more fully developed part of the province and being also the centre of all power, contains a more enterprizing people who migrate into the interior of the country for purposes of trade and service. Marriage also appears to be a powerful impulse to emigration from Jammu as the proportion of females is found to be larger among the emigrants (6,000 against 5,000 males). The Udhampur and Riasi districts also give away large numbers of females in marriage to the Rajput and Thakkar families residing outside those districts. The exchange of population between Jammu and Kashmir Provinces is almost equal (7,000 against 8,000) and is quite justified by the political and commercial relations subsisting between the two countries. The country in the Frontier is much too remote and difficult to admit of any large movement among its people and the Laddakhi is noted for his stay-at-home tendencies, but the overcrowding that has come about in tehsil Skardu and the north-western parts of Kargil has led to some emigration of the people from those parts. The hardy and venturesome Balti moves to long distances in search of employment and supplements his meagre income by dint of labour as a coolie on the roads. These Baltis are found engaged in large numbers in road construction in Simla and other important towns in northern Punjab. Within the State, however, they move about only in connexion with transport and their number as internal emigrants in this capacity cannot have been at all considerable at the slack season of the year when the Census took place. As to intermarriage there must be but very little with these far-off districts. Even the Kashmiris who have gone to Laddakh in pursuit of trade, and settled there, cannot go so far away as to Kashmir for matrimonial purposes, and they take wives from among the local people and have become a race by themselves, *viz.*, the *Arghūns* or hybrids from Aryan and Mongolian stock.

Extent of migration

115. What has been said above as to the nature and extent of immigration and emigration, requires to be supplemented by a display of definite proportional figures in order that the reader may be able to form a more accurate idea of the scale on which migration

*This is the name given to the seven tehsils of the Kashmir proper.

takes place in the State. The figures noted in the margin are the percentages on actual population given in respect to the provinces and natural divisions of the State. They show that even though there is a slight excess of emigrants over immigrants on the whole, the various provinces and natural divisions of the State, individually, take in more people than they give; that the easier and flat portions of Jammu exchange the largest number of persons, drawing in more than they send out; that the volume of emigration is larger from Kashmir than Jammu; and that the Frontier districts take in a larger proportion of persons from outside than the Kashmir Province. The first and the last two are rather anomalous results and certainly opposed to actual facts. The difference in the State totals as also the larger percentage of emigrants from Kashmir is due to an absence of classification of the emigration figures by districts of this State. As already pointed out the birth-districts of emigrants reported were only either Jammu or Kashmir, and in a large number of cases even this specification was not made. All such cases had to be included in the totals of the State. For the same reason quite a large number of people who really emigrated from Jammu Province are included in the totals of Kashmir as it is not uncommon to apply the latter name alone to this State as a whole. The large percentage of immigrants into Frontier districts is readily explained on the one hand by the smallness of the actual population on which that percentage is based and on the other by the presence of a large body of civil and military staff located in those outlying parts of the State, particularly in Gilgit. The whole subject would become much clearer by a reference to the district figures as given in Subsidiary Table III. In every thousand of its people Jammu contains 127 foreign-born persons and the proportion is still larger in the sub-montane tehsils of Jasrota district, *viz.*, 183. The similarly situated tehsils of Mirpur receive 75 and the healthy Riasi attracts no less than 71. Bhadarwah draws in 79 and the mountainous Udhampur only 45. In Kashmir the largest inflow is in Muzaffarabad (23) because of the greater extent of its dealings with Hazara and Rawalpindi. Kashmir proper naturally enough contained a very small proportion of outsiders (19 *per mille* in northern and 12 in southern district) at the end of its severe winter. Immigrants were also the smallest in number in the inhospitable, distant and difficult country of Laddakh (7 *per mille*); and the 125 *per mille* of Gilgit consisted mainly of the immigrants from the neighbouring independent chiefships in addition to the military and civil employes mentioned above. As regards emigration the Bhadarwah *jagir* leads with 71 *per mille.* Mirpur sends out large numbers in quest of employment both within and without the State, the figure for Kotli alone being 60 *per mille.* The proportions of 17 for Muzaffarabad, 9 for Kashmir North and 5 for South are quite in keeping with the local conditions of those districts. The 4 *per mille* in the case of emigrants from Laddakh to contiguous places seem to be quite consistent with the dealings that Zanskar has with the Budhistic parts of Padar, Chamba and Pangi valleys, and it is not surprising that with the improvement of communications 11 *per mille* of the Gilgit population should have gone out into Kashmir and Laddakh.

UNIT	Immigrants	Emigrants
State	2·5	2·7
I.—Sub-montane and Semi-mountainous tract..	10·3	2·0
II.—Outer Hills	2·9	1·7
Jammu Province	*4·4*	*·5*
III.—Jhelum valley (Kashmir Province) ..	1·5	·9
IV.—Indus valley (Frontier Districts) ..	1·8	·3

Sex and migration

116. The proportion of females to 100 males both among immigrants and emigrants will appear from the abstract in the margin on the next page. The preponderance of females among migrants of either kind to and from contiguous places signifies most unequivocally the casual nature of the migration and is obviously due to the change of residence of women on their marriage, matches being generally selected from the adjacent villages across the border.* On the other hand their smaller percentage

* These dealings exist on the largest scale in the submontane and semi-mountainous tract and the percentages of females there are 131 and 104 among immigrants and emigrants respectively.

in all migrations to remoter places shows that the people concerned have moved only temporarily, whether to supply a special demand for labour or in search of service or pursuit of trade. Jammu, Jasrota and Mirpur districts exchange the largest number of women in marriage with the neighbouring districts of the Punjab, and Riasi and Bhadarwah form the two great centres from where females are exported for purposes of marriage. The proportion of females to every hundred male emigrants from Bhadarwah to remoter places works out to 407. This abnormal proportion has resulted from the fact that in Mirpur district the emigrants from Bhadarwah have been returned as 39 males against 1,084 females, of which no satisfactory explanation is forthcoming. The peculiarity of Kashmir North is that the preponderance of females there is among the immigrants from the remoter parts and this may be due to the fact that the people of the more hilly localities of that district take women for their wives from the level parts of the valley. For purposes of matrimonial alliances Laddakh is but little able to draw upon any other part of the country. Owing to its isolation it has to rely upon its own resources in this as in every other respect, and the percentage of females there is very low both among immigrants as well as emigrants.* Migration in that part of the country is largely of a semi-permanent nature. Among the military immigrants of Gilgit it is but natural that the percentage of females should be only nominal (8), and the 55 per cent amongst emigrants into remote places are quite consistent with the difficulty of taking females to long distances over hilly country.

UNITS	Immigrants		Emigrants	
	Contiguous	Remote	Contiguous	Remote
State	118	38	83	26
I. Submontane and Semi-mountainous tract	131	84	104	43
II. Outer Hills..	78	49	82	1
Jammu Province ..	*111*	*77*	*62*	*22*
III. Jhelum Valley (Kashmir Province)	78	52	52	31
IV. Indus Valley (Frontier Districts)	36	16	50	14

Religion and migration

117. Details of migration were not supplied by religions, just as they were not by districts, except in case of the contiguous Provinces. Those that are available are set out in the margin. As the largest proportion of migration that takes place in the State takes place with the neighbouring Provinces, these figures should furnish a fairly accurate idea of how the various religions obtaining among the population of the State are represented in the matter of inward and outward movement. It will be observed that the bulk of the population exchanged with the North-West Frontier Province is Mohamedan, as it should naturally be, since the conterminous tracts that have such communion with each other are essentially Mohamedan countries. In exchanges with the Punjab, the proportion of Hindus is very large among the immigrants because the people of that community are represented so strongly in trade and service of the State; and the position is the reverse in case of the emigrants for the obvious reason that the Kashmiri coolie forms such a big component of their number. Among the emigrants to the United Provinces the Kashmiri cook, who is a *sine qua non* in the family of the Kashmiri Pundit of that Province, in spite of the advancement and liberalism of that community, is

RELIGION	PROVINCE					
	N.-W. Frontier Province		*Punjab*		*United Provinces*	
	Immigrants from	Emigrants to	Immigrants from	Emigrants to	Immigrants from	Emigrants to
Total ..	12,904	4,655	59,707	72,369	982	1,956
Hindu ..	410	1,395	31,655	28,221	Not available.	706
Sikh ..	51	393	2,216	2,481		27
Jain ..	..	..	112	80		..
Budhist ..	..	..	24	79		..
Mohamedan,	12,436	2,838	25,444	41,346		1,210
Christian ..	7	29	256	162		13

* It is curious to note that among the immigrants to Laddakh, the percentage of females is much larger among the people coming from the remoter than is in the case of those coming from contiguous places. The explanation is, however, very simple. The State servants who are deputed to this outlying district have generally to take their families along with them as they can not expect to return home to visit their people as often as they would like.

largely represented. The Musalman emigrants into this Province are composed chiefly of the ubiquitous Kashmiri trader in woollen articles. The figures relating to Christians need some comment since they show that there exists a large community of native Christians in the State from which people migrate in perceptible numbers to other parts of India. The emigrants to the North-West Frontier and United Provinces are people who were originally Mohamedans or Hindus but entered the pale of Christianity subsequently to their domicile in those Provinces. The explanation for the large number of Christian migrants into the State from the Punjab is, however, not the same. Out of the 256 persons returned, 126 were of Gurdaspur and 67 of Sialkot. The converts in Kathua and Jammu are principally Chuhras and Chamiars having marital and other relations with those adjoining districts of the Punjab, where missionary work among these people appears to have been attended with as much success, and exchanges do take place among these people in considerable numbers by means of marriage and otherwise.

Comparative notice of internal migration

118. The actuals of migration as between the several natural and administrative divisions of the State, are given in Subsidiary Table IV of this chapter. It has been possible to make a comparison of present and previous figures in the case of the three provinces only, as separate figures for the last Census relating to the first two natural divisions could not be traced. The marginal abstract exhibits the figures in detail. Read horizontally, they signify immigration and, vertically, emigration. Those common to the reading in either direction represent the people locally born. It will be observed that in *Jammu* there has been an increase of 79,941, *i.e.*, 5·5 per cent among persons born locally which means a corresponding decrease in migration, and although, as compared with 1901, there was in the decade an accession of 2,811 persons from Kashmir there was a decrease of 39 in immigrants from the Frontier and a big drop of 5,644 and of 777 among emigrants to Kashmir and the Frontier respectively. That the stream of immigration from the Frontier to Jammu has grown smaller in this decade than the one to Kashmir is accounted for by the fact that with the development of Kashmir the Frontier emigrant has begun to find work nearer his home in that province and is spared the trouble and risk of travelling to the farther Jammu. The larger immigration from Kashmir and smaller emigration to it and the Frontier is due to the loss of population suffered by Jammu from the effects of plague and the resulting shortage in its domestic supply of labour, a situation of which the shrewd Khashmiri has not been slow to take advantage. During the stay in winter of the Durbar at Jammu there is a great influx of the people from Kashmir, and the seasonal colonies of the Kashmiris in the city are found to be growing from year to year. The Khashmiri coolie as also the pony man have begun to feel more secure from the danger of *begar* since transport arrangements have been leased out on contract system and all conscription has tended to abate. It is, moreover, during the present decade that the larger part of Jammu has come to be properly settled; and it is only natural that with greater security of tenure and fixity of the revenue demand the people of this province should have begun to take more interest in their domestic affairs and be in less need of faring abroad in search of employment with a view to augmenting their small incomes from agricultural sources. The increase among the local born is still greater in *Kashmir* where their number has gone up by 145,465 or 12·8 per cent. This can scarcely be explained away by the decrease of

Province	Localy born and migrants								
	Jammu			Kashmir			Frontier		
	1901	1911	±	1901	1911	±	1901	1911	±
Jammu ..	1,472,239	1,527,180	+79,941	4,978	7,789	+2,811	265	226	—39
Kashmir ..	11,200	5,556	— 5,641	1,130,590	1,276,055	+145,465	283	365	+82
Frontier ..	1,792	1,015	—777	550	923	+373	223,084	206,855	—16,229

immigration from Jammu as in every other respect there has been an increase in migration. The Province has, no doubt, received more persons during this decade from the Frontier, but it has at the same time given a far greater body of people both to Jammu and the Frontier. The real explanation would therefore seem to be that the Kashmir population has itself grown at a much higher rate of increase owing to the greater fecundity of its people. The explanation for the decrease in emigration from Jammu to the Frontier is the same that has been advanced in accounting for the shortage in emigration to Kashmir though a contributory cause may be found in the fact that whereas formerly the entire camp-following of the Frontier garrison were recruited in Jammu they are now largely recruited on the spot. The reason for the greater immigration from Kashmir is twofold: in the first place, the improved communications invite a larger number of Kashmiri traders into the Frontier districts and, secondly, there was a large number of Kashmiri Pundits, employes of the Settlement Department, present at Kargil and Skardu on the date on which the Census was taken. The comparative figures of the locally born persons in the *Frontier* districts as contained in the marginal abstract show a large decrease. It is necessary to explain this lest these figures should be supposed to indicate a higher rate of migration in those districts. The decrease is really due to the exclusion of the population of the Frontier *ilaqas* (where birth-places were not recorded) from the totals of the present and its inclusion in that of the last census. If all the actual population of those *ilaqas* were to be assumed as locally born and added to the total of the Frontier districts, the figures would show an increase of 38,206 or 17·1 per cent. This would be more in accordance with facts, and the increase so resulting would be ascribable partly to actual internal growth and partly to better enumeration on the present occasion.

Of external migration

119. We now turn to a comparison of the figures of external migration and these as recorded are contained in the abstract statement given in the margin. They reveal a general diminution in all migration affecting places outside the State except a small increase among the immigrants into the Frontier districts which, as already pointed out, is due to improved communications and the presence of the Settlement staff in Laddakh. The latter is largely manned by people from the Punjab. As regards the rest it needs to be stated that it is only the immigration figures whose division by the provinces is at all accurate. The Provinces of British India beyond the State, as has been noticed, did not supply details by districts and provinces of emigrants of the State enumerated therein; nor could this be expected considering the misapprehension generally existing outside the State as to the significance of the terms Kashmir and Jammu. All the emigrants in regard to whom no district or province of birth was specified had consequently to be included in the total of the State. At the last Census little attention seems to have been paid to this point and the large figure of emigrants treated as having migrated from Kashmir contains internal evidence of this fact. For surely the 80,179 shown against Kashmir could not have all been Kashmir-born. It is well known that the province most closely associated with the Punjab is Jammu, and it is from here that the stream of migration into the Punjab is greatest, whereas 3,901 alone have been shown against that Province. Inferences drawn, therefore, from a comparison of *emigration* figures by provinces are likely to be misleading. An accurate deduction is only possible from a consideration of the total migration from the State as a whole. This has decreased considerably and the decrease is ascribable, it need scarcely be repeated, to the general improvement in the material condition of the people. They

Unit	Immigrants			Emigrants		
	1901	1911	Difference	1901	1911	Difference
State ..	85,597	76,975	—8,622	86,157*	81,948	—4,209
Jammu ..	68,825	62,393	—6,432	3,901	615	—3,286
Kashmir ..	15,321	12,940	—2,381	80,179	2,822	—77,357
Frontier ..	1,451	1,642	+191	58	19	—39

*This represents only Indian migration as per India Report 1901 page 102, and the actual emigration including migrants outside India was larger still.

live in greater peace and prosperity and stand less in need of moving out in as large numbers as they did before. The details of decreases in the *immigration* are on the other hand much more intelligible. The number of immigrants into Jammu has fallen by 6,432 or 9·3 per cent. Being nearer and more accessible to highly populated areas in British India, the flood of casual immigration is usually greater into this province, but the fact that the province harboured the plague throughout the decade served effectually to check the streams of immigration. This fact, added to the local effects of bad harvests cannot have failed to cause some decrease in marriages. The defect in immigration to Kashmir, however, presents some difficulty in explanation in view especially of the fact that the province has been shown to have improved considerably during the decade. There is little or no immigration into Kashmir as the result of intermarriage with adjacent tracts. Such immigration as takes place is of a wholly temporary or semi-permanent nature and consists chiefly of the annual invasion by people from the Punjab and the North-West Frontier Province for purposes of trade, employment or travel. The defect cannot be attributed to any decline in immigration of this kind, as the season during which the tide of such immigration is in flood does not commence till a date considerably later than that on which the Census took place. The people born elsewhere and counted in Kashmir could, therefore, have been only such as immigrated before the winter set in. The only possible explanation therefore is that the cholera of 1910 affected the immigrants equally with those locally born and has resulted in a diminution of their number.

Migration between the State & other parts of India

120. In the last paragraph it is the total external migration that has been dealt with. Subsidiary Table V of this chapter is confined to migration to and from India alone and it is this aspect of the question that is of greater practical value as the exchange of people that occurs in this State takes place in the largest number with Indian Provinces and States. A glance at the figures will show that in its relation with the British Indian Provinces the State has been uniformly losing in both the decades, emigration having always exceeded immigration; the small gain of 6 from the Andamans is scarcely worth mentioning. At the present Census an increase of 8,249 has, however, been registered among the migrants between this State and the North-West Frontier Province which is due to the greater influx from the Hazara district, partly as a result of intermarriage and partly owing to the ingress of coolies who come to the State in quest of labour. Among the remoter Native States dealings of any importance, as has been observed before, take place only with those of the Rajputana Agency. With the growing consciousness of the Rajput families here of their genealogical importance and superiority they have begun to connect themselves more closely and largely with the Rajputs of the country which is their recognised stronghold. This is why more marriages are contracted with Rajputana from year to year and the State has been steadily gaining by the exchanges made. The net acquisition of 110 in 1901 has grown to 160 during the present decade, and these relations of Jammu with Rajputana are bound to develop according as peace and contentment increase in either country and communications become easier and cheaper.

Migration tested with variations in local born and actual population

121. In order the better to indicate the volume and direction of migration it is necessary to give in greater detail the figures, both actual and proportional, of migrants as well as of persons born locally. These are displayed in the table printed on the next page. It covers the whole range of migration, containing as it does all the immigration and emigration figures both internal and external, and as such furnishes a very fair summary of the whole subject as discussed in the foregoing part of this chapter. The percentages of the locally born are based on the actual population and their variations since the last Census tally with those that

have taken place in the number of immigrants. Among local born persons in the Province of Jammu there has been an increase of ·4 per cent during the decade and there has been a corresponding decrease among immigrants. Similar variations for Kashmir and the Frontier are ·8 and ·3 respectively. If, in the same way, proportions be worked out for emigrants and local born with reference to the natural population the result will be found agreeing.

Province			Actual population	Local born	Proportion of local to actual	Immigrants			Emigrants			Proportion to actual population of total	
						Internal.	External	Total	Internal	External	Total	Immigrants	Emigrants
Jammu	Year	1901	1,521,307	1,447,239	95·1	5,243	68.825	74,068	12,992	3,901	16,893	4·9	1·1
		1911	1,597,865	1,527,180	95·5	8,292	62,393	70,685	6,571	615	7,186	4·5	·4
	Variation	Actual	+76,558	+79,941	—	+3,049	—6,432	—3,383	—6,421	—3,286	—9,707	—	—
		Proportional	+5·0	+5·5	+ 4	+58·1	—9·3	—4·4	—49·4	—84·6	—57·7	—·4	—·7
Kashmir	Year	1901	1,157,394	1,130,590	97·7	11,483	15,321	26,804	5,528	80,179	85,707	2·3	7·4
		1911	1,295,201	1,276,055	98·5	6,206	12,940	19,146	8,712	2,822	11,534	1·5	·9
	Variation	Actual	+137,807	+145,465	—	—5,277	—2,381	—7,658	+3,184	—77,357	—74,173	—	—
		Proportional	+11·9	+12·8	+·8	—45·9	—15·5	—28·5	+57·6	—96·4	—86·5	—·8	—6·5
Frontier	Year	1901	227,067	223,274	98·3	2,342	1,451	3,793	548	58	606	1·7	·2
		1911	265,060	261,480	98·6	1,938	1,642	3,580	1,153	19	1,172	1·4	·4
	Variation	Actual	+37,993	+38,206	—	—404	+191	—213	+605	—39	+566	—	—
		Proportional	+16·8	+17·1	+·3	—17·2	+13·3	—5·6	+110·4	—67·2	+93·4	—·3	+·2

Gains & Losses

122. The net result of all these movements of the people may now be summed up in the abstract given in the margin which shows how much the State as a whole has gained or lost in population at the present Census as compared with the last or, in other words, what the final effect has been of the locomotion of the people on the strength of the population. There has been a considerable fall in the flood of migration both inward and outward; the percentages of the variation expressed in round numbers being 10 and 5 respectively. On the whole, the State lost 4,413 more in this than in the previous decade. The great decrease among the immigrants which is represented by an increase in the net loss of 788 per cent is largely confined to the Province of Jammu and an explanation of this has already been given in §119 above. With the improved conditions in the State emigration has also decreased considerably, but the migration of the Kashmiri coolie to the Punjab in quest of work during the idle time of winter persists in swelling the number of emigrants and it is for this reason that the decrease under this head is not as large as under immigration.

Migration.	1901	1911	Variation per cent.
Immigration ..	85,597	76,975	—10·1
Emigration ..	86,157	81,948	—4·8
Excess or deficiency of immigration over emigration	—560	—4,973	+788·0

SUBSIDIARY TABLE I.—*Immigration (actual figures)*

District and Natural Division where enumerated	Born in (,000's omitted)																	
	District (or Natural Division)			Contiguous districts in the State			Other parts of the State			Contiguous parts of other provinces, etc., (in India)			Non-contiguous parts of other provinces, etc., (in India)			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ENTIRE STATE ...	3,026	1,606	1,420	...	...	...	...	...	...	64	29	35	10	7	3	2	2	...
I.-The submontane and Semi-mountainous Tract	576	317	259	10	5	5	3	2	1	34	14	20	17	8	9	1	1	...
Jammu District ...	285	161	124	11	6	5	1	1	...	20	8	12	7	4	3	1	1	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	70	40	30	4	2	2	1	1	...	10	4	6	2	1	1	...	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	212	112	100	3	1	2	1	1	...	10	4	6	2	1	1	1	1	...
II.-The Outer Hills ...	928	483	445	18	10	8	...	...	...	3	2	1	6	4	2	...	...	...
Jasrota District (Basohli tehsil only)...	62	32	30	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Mirpur ,, (Kotli ,, ,,) ...	93	48	45	1	1	...	1	...	1	...	...	...	...	...	...	...	...	...
Udhampur District ...	206	108	98	7	4	3	1	1	...	...	...	...	2	1	1	...	...	...
Riasi ,, ...	192	101	91	10	5	5	2	1	1	...	...	...	3	2	1	...	...	...
Bhadarwah *Jagir* ...	34	17	17	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Punch *Ilaqa* ...	327	169	158	4	2	2	2	1	1	...	...	...	2	1	1	...	...	...
Jammu Province ...	1,527	811	716	8	5	3	...	...	...	41	18	23	19	10	9	2	2	...
III.-The Jhelum Valley (*Kashmir Prov.*)	1,276	680	596	5	3	2	2	1	1	9	5	4	3	2	1	...	...	...
Kashmir North ...	452	240	212	2	1	1	...	...	...	...	...	...	6	3	3	...	...	...
,, South ...	631	338	293	2	1	1	2	1	1	...	...	...	4	2	2	...	...	...
Muzaffarabad District ...	191	101	90	1	1	...	...	...	...	2	1	1	...	...	...	...	...	...
IV.-The Indus Valley (*Frontier Districts*)	207	104	103	1	1	...	1	1	...	...	...	...	1	1	...	...	...	...
Laddakh District ...	185	92	93	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Gilgit ,, ...	21	11	10	1	1	...	1	1	...	...	...	...	1	1	...	...	...	...

SUBSIDIARY TABLE II.—*Emigration (actual figures)*

District and Natural Division of birth	Enumerated in (,000's omitted)																	
	District (or Natural Division)			Contiguous districts in the State			Other parts of the State			Contiguous parts of other provinces, etc., (in India)			Non-contiguous parts of other provinces, etc., (in India)			Outside India		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ENTIRE STATE ...	3,026	1,606	1,420	...	...	...	...	...	...	77	42	35	·5	4	1	...	...	...
I.-The submontane and Semi-mountainous Tract	576	317	259	8	4	4	4	3	1	...	...	...	...	...	...	...	...	...
Jammu District ...	285	161	124	11	5	6	3	2	1	...	...	...	...	...	...	...	...	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	70	40	30	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	212	112	100	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.-The Outer Hills ...	928	483	445	16	9	7	...	...	...	...	...	...	...	...	...	...	...	...
Jasrota District (Basohli tehsil only)...	62	32	30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mirpur ,, (Kotli ,, ,,)...	93	48	45	1	1	...	5	3	2	...	...	...	...	...	...	...	...	...
Udhampur District ...	206	108	98	9	5	4	...	...	...	...	...	...	...	...	...	...	...	...
Riasi ,, ...	192	101	91	8	4	4	...	...	...	...	...	...	...	...	...	...	...	...
Bhadarwah *Jagir* ...	34	17	17	1	1	...	1	...	1	...	...	...	...	...	...	...	...	...
Punch *Ilaqa* ...	327	169	158	6	4	2	...	...	...	...	...	...	...	...	...	...	...	...
Jammu Province ...	1,527	811	716	6	4	2	1	1	...	...	...	...	...	...	...	...	...	...
III.-The Jhelum Valley (*Kashmir Prov.*)	1,276	680	596	6	4	2	2	2	...	...	...	...	3	2	1	...	...	...
Kashmir North ...	452	240	212	1	1	...	3	2	1	...	...	...	...	...	...	...	...	...
,, South ...	631	338	293	2	1	1	1	1	...	...	...	...	...	...	...	...	...	...
Muzaffarabad District ...	191	101	90	2	1	1	2	1	1	...	...	...	...	...	...	...	...	...
IV.-The Indus Valley (*Frontier Districts*)	207	104	103	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Laddakh District ...	185	92	93	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gilgit ,, ...	21	11	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

NOTE.—Detail of districts in respect of emigrants from this State having not been in all cases supplied by the Superintendents of other provinces, the unspecified figures have been shown under the head of Entire State.

SUBSIDIARY TABLE III

Proportional migration to and from each district

District and Natural Division	Number *per mille* of actual population of						Number of females to 100 males amongst			
	Immigrants			Emigrants			Immigrants		Emigrants	
	Total	From contiguous districts	From other places	Total	To contiguous districts	To other places	From contiguous districts	From other places	To contiguous districts	To other places
1	2	3	4	5	6	7	8	9	10	11
ENTIRE STATE ...	25	21	4	27	25	2	118	38	83	26
I.—The Submontane and Semi-mountainous Tract	103	69	34	20	13	7	131	84	104	43
Jammu District	127	97	30	44	34	10	133	66	130	53
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	183	156	27	39	31	8	133	64	150	118
Mirpur District (Bhimber & Mirpur tehsils only)	75	56	19	2	1	1	166	46	72	56
II.—The Outer Hills	29	22	7	17	17	...	78	49	82	1
Jasrota District (Basohli tehsil only) ...	57	35	22	17	7	10	85	71	136	150
Mirpur ,, (Kotli ,, ,,) ...	31	12	19	60	11	49	31	174	94	70
Udhampur ,, ...	45	33	12	45	43	2	97	42	92	66
Riasi ,, ...	71	49	22	40	37	3	105	57	108	40
Bhadarwah *Jagir*	79	60	19	71	33	38	64	33	35	407
Punch *Ilaqa*	22	12	10	19	17	2	70	65	61	48
Jammu Province	44	31	13	5	4	1	111	77	62	22
III.—The Jhelum Valley (*Kashmir Province*) ...	15	11	4	9	5	4	78	52	52	31
Kashmir North	19	6	13	9	3	6	86	118	28	38
,, South	12	3	9	5	3	2	71	65	64	38
Muzaffarabad District	23	17	6	17	9	8	46	39	73	62
IV.—The Indus Valley (*Frontier Districts*) ...	18	9	9	3	2	1	36	16	50	14
Laddakh District	7	4	3	5	4	1	35	47	56	9
Gilgit ,, ...	125	61	64	11	6	5	42	8	89	55

NOTE.—Detail of districts in respect of emigrants from the State having not been in all cases supplied by the Superintendents of other provinces, the unspecified figures have been shown under the head of Entire State.

SUBSIDIARY TABLE IV

Migration between Natural Divisions (actual figures) compared with 1901

Natural Division in which born		Number enumerated (,000's omitted) in Natural Division					
		Entire State	I. The Submontane and Semi-mountainous tract	II. The Outer Hills	Jammu Province	III. The Jhelum Valley (Kashmir Province)	IV. The Indus Valley (Frontier Districts)
1		2	3	4	5	6	7
ENTIRE STATE ...	1911	3,026	589	945	1,535	1,282	208
	1901	2,819	...	...	1,452	1,142	225
I.—The Submontane and Semi-mountainous tract	1911	588	576	10	586	1	...
	1901	...	...	...	...	...	...
II.—The Outer Hills	1911	944	11	928	940	4	...
	1901	...	...	...	...	...	...
Jammu Province ...	1911	1,533	587	939	1,527	5	1
	1901	1,460	...	...	1,447	11	1
III.—The Jhelum Valley (*Kashmir Province*)	1911	1,284	1	5	7	1,276	...
	1901	1,136	...	...	4	1,130	...
IV.—The Indus Valley (*Frontier Districts*)	1911	207	...	...	...	...	207
	1901	223	...	...	...	...	223

SUBSIDIARY TABLE V

Migration between the State and other parts of India

Province or State		Immigrants to Kashmir State 1911	Immigrants to Kashmir State 1901	Immigrants to Kashmir State Variation	Emigrants from Kashmir State 1911	Emigrants from Kashmir State 1901	Emigrants from Kashmir State Variation	Excess (+) or deficiency – of immigrants over emigrants 1911	Excess (+) or deficiency – of immigrants over emigrants 1901
1		2	3	4	5	6	7	8	9
Total India		74,397	82,633	—8,236	81,911	86,157	—4,246	—7,514	—3,524
Total Provinces		74,079	82,368	—8,289	81,607	86,032	—4,425	—7,528	—3,664
Ajmere Merwara		27	10	+17	35	21	+14	—8	—11
Assam		...	2	—2	19	68	—49	—19	—66
Andamans		7	1	+6	1	4	—3	+6	—3
Behar and Orissa ...	Districts ... States ...	... ... } 79	...	+79	80 2 } 82	...	...	—3	...
Baluchistan		20	16	+4	899	449	+450	—879	—433
Bengal	Districts ... States ...	131 ... } 131	194 4 } 198	—63 —4 } —67	274	325	—51	—143	—127
Bombay	Districts ... States ...	166 18 } 184	142 70 } 212	+24 —52 } —28	722 29 } 751	666	+85	—567	—454
Burma		...	3	—3	433	68	+365	—433	—65
Central Province and Berar		11	8	+3	105	59	+46	—94	—51
Madras		27	9	+18	28	32	—4	—1	—23
Punjab	Districts ... States ...	58,500 1,207 } 59,707	...	...	69,711 2,658 } 72,369	...	...	—12,662	...
N.-W. Frontier Province ...	Districts ... States ...	11,163 1,741 } 12,904	...	...	4,655	...	...	+8,249	...
Punjab and N.-W. F. Province	**Districts** **States**	69,663 2,948 } 72,611	80,061 1,097 } 81,158	-10,398 +1,851 } -8,547	77,024	83,240	—6,216	—4,413	—2,082
U. P. of Agra and Oudh ...	Districts ... States ...	974 8 } 982	751 ... } 751	+231	1,937 19 } 1,956	1,100	+856	—974	—349
Total States		318	265	+53	304	125	+179	+14	+140
Baroda State		4	6	—2	18	15	+3	—14	—9
Central India Agency		35	29	+6	70	8	+62	—35	+21
Hyderabad State		11	18	—7	83	1	+82	—72	+17
Mysore ,, ...		10	...	+10	42	11	+31	—32	—11
Rajputana Agency		250	199	+51	90	89	+1	+160	+110
Travancore		...	...	...	1	1	...	—1	—1
Goa and French Possessions		8	10	—2	...	...	...	+8	...
Unspecified		...	3	—3	...	...	...	...	+3

NOTE.—The North-West Frontier Province of the British India having come into existense only within the decade the figures for it and the Punjab could only be compared jointly.

CHAPTER IV.

Religion.

Introductory

123. Though the previous census reports of the State have made no material contribution to the subject, it is nevertheless not intended in the present report to attempt a lengthy description of the various religions obtaining among the people of Kashmir. To do so would be to go over ground already covered by a voluminous literature. The chief religions of Kashmir are those of India also and for a comprehensive account of them the reader is referred to the published Census Reports of the British Indian Provinces and to other technical publications containing a detailed survey of Indian religions. The purpose of the present chapter is merely to deal with the figures recorded at the Census as showing the prevalence of the various religions as well as the local distribution of the people professing them and to give a brief account of only such beliefs and religious practices as are peculiar to this part of the country.

Part I.—Statistical.

Reference to Tables

124. Particulars as to the religion professed were recorded at the enumeration in column 4 of the General Schedule. From these returns the totals of the different religions have been made out by the usual process and arranged, by towns, tehsils, districts and provinces, in Imperial Tables V, VI and XVII and Provincial Table II. Classifications of age, sex and civil condition, education, caste, tribe or race, and occupation in Imperial Tables VII, VIII, XIII and XV-D, have also been made by religion. In order to reduce them to still more intelligible proportions an abstract of the statistics has been made in the six subsidiary tables appended to this chapter, in which the comparative percentages of the previous censuses are also given. No serious effort has so far been made to register sects in this State beyond the distinction observed at the present Census between Shias and Sunnis among the Musalmans, and in regard to Christians the specification required for the purposes of Table XVII. Details of the former are contained in Table VI alone, Musalmans having been treated as a single community for the purposes of all the other tables. In some districts of the Jammu Province an attempt was made to differentiate among the various Hindu sects, but the terms employed to this end, *viz.*, *Shivi*, *Vishnavi*, *Sanatan*, were of so generic a character that the classification of the Hindu population by them was considered valueless and was therefore abandoned at the compilation. And, having in view the general ignorance of the people in regard to the finer religious distinctions, it does not seem reasonable to expect that any accurate classification of this nature will be possible in the State for a long time to come.

General distribution of religions

125. Taking the State as a whole, the general distribution of the population by religions is as follows:

I.—Indo-Aryan	A. Hindu	(a) Brahmanic	689,342
		(b) Arya	1,047
		(c) Bramho	1
		Total	690,390
	B. Sikh		31,553
	C. Jain		345
	D. Budhist		36,512
II.—Iranian	E. Zoroastrian		31
III.—Semitic	F. Musalman	(a) Sunni	2,194,503
		(b) Shia	203,817
		Total	2,398,320
	G. Christian		975

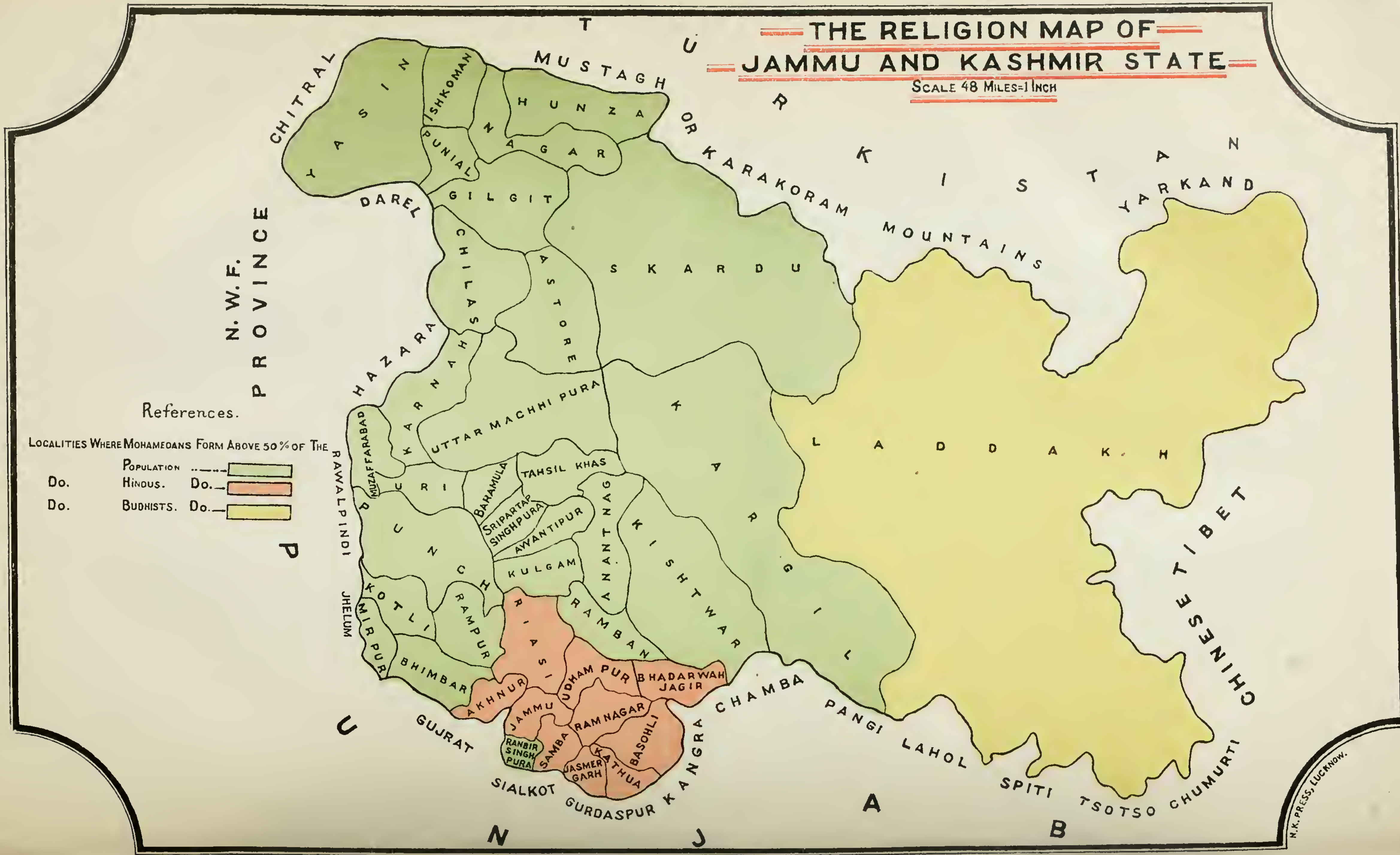
From this it will be seen that the number of Aryas, Bramhos, Jains, Parsis and Christians is insignificant, these communities as well as the majority of the Sikhs being practically exotic to the country. The natives themselves of the State are followers of one or other of the three main religions Hindusim, Budhism and Islam. The Sikhs who aggregate rather less than one per cent of the entire population are mostly immigrants from the Punjab employed in trade or service. The population of the Budhists though indigenous is also small, being only 1·16. The Mohamedans form 76 per cent of the population and the Hindus 22. The percentage of Hindus would be yet smaller (16·1) if people of the "untouchable" classes were not reckoned as part of that community. Treated in its entirety the State is thus seen to be peopled by Mohamedans to the extent of more than three-fourths and Hindus of less than a fourth of its population, while the Sikhs and Budhists form very small minorities. But these proportions vary so much with locality in this physiographically heterogenous country that without considering the figures in reference to the natural divisions, provinces, districts and other minor divisions of the State it is impossible to form a correct idea of the extent to which each of these religions prevails in its various parts.

Territorial distribution of religions

126. The map facing this page constitutes a cartographical representation of the extent to which the three main religions are professed by the people in the different localities and it clearly shows that the distribution has a distinctly geographical character. Just as the Dugar *Ilaqa* in the south is the stronghold of Hinduism (69 per cent), and Laddakh tehsil in the east that of Budhism (89), so the rest of the State is essentially Mohamedan (92). Budhism once prevailed throughout the length and breadth of "the Indus Valley," just as Hinduism did in the remaining portions of the State, but with the advance of Mohamedanism from the north both have receded into very narrow limits until the one is now confined to the tehsil of Laddakh, the *ilaqa* of Zanskar and a few villages on the eastern border of Kargil, and the other to nine out of the ten tehsils of the Dugar country and to the Bhadarwah *jagir*. Even in Ranbirsinghpura the teeming numbers of the Gujjar tribe who are settled there to cultivate the land have raised the proportion of the Mohamedan community to a degree that has necessitated its classification as a Mohamedan tract.

The percentages given in the margin are interesting in that they show the precise extent to which each of the four main religions found in the State prevails in its various districts, *jagirs* and provinces. A more detailed discussion of the separate figures of each religion is reserved to a later stage. Of the Provinces, Jammu (39 per cent) and, among the districts, Jammu (60), Jasrota (77), Udhampur (61), and the *jagir* of Bhadarwah (61), have the largest *Hindu* population. In all other districts the *Musalmans* predominate, the percentages ranging from 60·6 of Riasi to 99·4 of the Frontier Ilaqas. The high proportion in Riasi is due to the figures of the Rampur-Rajauri tehsil which contains 73 per cent Mohamedans. In Riasi, moreover, the Gujjar tribe outnumbers all other castes. The extent to which Mohamedanism really prevails in the Laddakh district (80·4) is obscured by the inclusion of the Budhist country but if the tehsil of Laddakh is excluded, the percentage of Mohamedans runs

Unit	Mohamedans	Hindus	Budhists	Sikhs
State	75·9	21·8	1·1	1·0
Jammu District	38·7	60·0	..	1·0
Jasrota „	23·1	76·6	..	·07
Udhampur „	39·1	60·6	·2	·06
Riasi „	60·6	39·1	..	·2
Mirpur „	81·3	17·7	..	·9
Bhadarwah *Jagir*	38·8	61·1	..	..
Punch *Ilaqa* .. .	90·5	6·5	..	2·9
Jammu Province	*59 7*	*39·2*	*·03*	*1·04*
Kashmir North	96·8	2·3	..	·9
„ South	92·0	7·5	..	·4
„ *Valley*	*94·0*	*5·2*	..	*·6*
Muzaffarabad District ..	93·6	2·4	..	3·9
Kashmir Province	*94 0*	*4·8*	..	*1·1*
Laddakh	80·4	·2	19·3	·02
Gilgit District	96·2	3·4	..	·2
Frontier Ilaqas	99·4	0·5	..	·04
Frontier Districts ..	*85·7*	*·6*	*13·6*	*·04*


THE RELIGION MAP OF
JAMMU AND KASHMIR STATE
SCALE 48 MILES=1 INCH
References.
LOCALITIES WHERE MOHAMEDANS FORM ABOVE 50% OF THE POPULATION
Do. HINDUS. Do.
Do. BUDHISTS. Do.
N. W. F. PROVINCE
TURKISTAN
PUNJAB
CHINESE TIBET
MUSTAGH OR KARAKORAM MOUNTAINS
YARKAND
CHITRAL
DAREL
HAZARA
RAWALPINDI
JHELUM
GUJRAT
SIALKOT
GURDASPUR
KANGRA
CHAMBA
PANGI
LAHOL
SPITI
TSOTSO CHUMURTI
YASIN
ISHKOMAN
PUNIAL
HUNZA
NAGAR
GILGIT
CHILAS
ASTORE
SKARDU
KARNAH
UTTAR MACHHI PURA
MUZAFFARABAD
URI
PUNCH
KOTLI
MIRPUR
BHIMBAR
RAMPUR
BARAMULA
TAHSIL KHAS
SRIPARTAP SINGHPURA
AWANTIPUR
KULGAM
ANANT NAG
KISHTWAR
KARGIL
LADDAKH
RIASI
RAMBAN
AKHNUR
UDHAM PUR
BHADARWAH JAGIR
JAMMU
RAMNAGAR
BASOHLI
RANBIR SINGH PURA
SAMBA
JASMER GARH
KATHUA
N.K. PRESS, LUCKNOW.

up to very nearly ninety-five (94·8). Beyond Laddakh the only *Budhist* population is to be found in four villages of the Padar *ilaqa** in Udhampur district. The Budhists found elsewhere are only casual visitors. *Sikhism* claims no particular tract of the State as its own beyond a few scattered Sikh settlements that exist in the Province of Jammu and fewer still in Kashmir.

Animists

127. The term Animism, in its application to India, is admittedly difficult to define, and it has all along been so little understood in the Census operations of this State that it cannot be said with any confidence whether or not there exists here a trace of this form of religious belief, if religious it can be called at all. The difficulty is increased by the absence of an appropriate translation of the term in any of the vernaculars of India. At the present Census the instruction on the subject to the enumerator was: "In case of aboriginal tribes who are not Hindus, Musalmans, Christians, &c., the name of the tribe should be entered in the column of religion," and such people were described as *la mazhab*. The latter expression caused a great deal of misconception. Even so, 81 persons were found to have been classed as professing none of the well-known religions, the detail being Sansi 2, Megh 1, and Chuhras 78. On their castes being referred to, it was discovered that they were not Animists at all. The Sansis and Meghs were therefore classed with Hindus and the Chuhras of these parts being known to be Musalmans were included in the totals of that community. No Animists have thus been recorded at the present Census, and as to the past the last Census Report says: "Animistic or that form of belief which induces people to recognise that the natural phenomena are due to spirits, and that even inanimate objects have spirits is unknown in this country."

If it be true that Animists are usually most numerous in remote and hilly tracts which were formerly more or less inaccessible, it might seem strange that there should be none in a country so very hilly and so eminently inaccessible as are certain portions of the Kashmir State. But it is doubtless the fact that Budhism, Islam and Brahmanic Hinduism have dispelled all primitive beliefs, fetichism and other crude forms of worship, and that the people have come permanently under the influence of the superior culture of one or other of these organised religions. It is, however, not altogether inconceivable that vestiges of Animistic worship may still be lingering among the hillmen of Jammu, especially among those who are the least, or the latest, removed from the aboriginal state, and it would not be surprising if the closer scrutiny of a future Census should bring this fact to light. Of hero and ancestor worship, of devotional homage to things of nature, such as the peaks of mountains, bad turnings in the hills, dangerous places on hill-paths and in the courses of hill streams, and of similar other superstitions, there does exist a great deal in the remoter parts of the Jammu hills as also in the country of Laddakh. But these practices accord so nearly with certain lower forms of Hindu worship that it is difficult to ascribe to them a purely Animistic significance.

The depressed classes

128. This brings us to the cognate subject of the classification of certain tribes and races of whom it may be said that, from the standpoint of religious belief, they occupy a middle position between Animism and Hinduism. Doubtless of aboriginal derivation, and depressed to the very lowest social stratum, they would, twenty years ago, have been indisputably reckoned outside the pale of Brahmanic Hinduism; but the advance of education and the recent development of democratic and political ideas in the country have brought about a relaxation of prejudice against these classes. So far indeed does a spirit of tolerance now prevail that leaders from among the Hindu community have arisen in many parts of the country to organise movements for the elevation of these depressed people. These movements while being humanitarian in aim and leaning towards social and economic amelioration are, since political

*The total population of Budhists in Padar is only 439.

advantages have come to be associated with majorities, directed also to the end of securing communal recognition on the part of Hindus for the submerged classes, in order that the latter may be treated as forming part of the Hindu population. But such movements only tend to further obscure the question as to what technically constitutes a Hindu. An inquiry was started on this question by the Census Commissioner in his Note, dated the 12th July 1910. A considerable discussion followed in the public press. Opinions were advanced from the varying points of view of religion, race, birth-place and social organisation, and were not a little coloured by political and religious bias, but they were so conflicting that the discussion brought the question no nearer solution. The fact remains that there are certain tribes or castes whose members are regarded by Hindus of the higher castes as so unclean that their touch, and in certain cases mere proximity, is held to be pollution. At the present Census, where the members of these tribes were shown as Hindus they were accepted as such and included in the totals of Hindus; but in view of the great divergence of opinion that there exists on the point, all such tribes have been singled out and shown separately on the title-page of Imperial Table VI, and the reader is left to draw his own inferences in the matter.

The table in the margin gives the numerical strength of each of these tribes as also details of the several religions under which persons belonging to them have been returned. These tribes, though they are all classed as untouchables, do not stand on an equal level of social degradation, either as between themselves or in their relation to the *uttim*, that is to say, the higher and purer castes. A Megh would, for example, shun a Chamiar and a Chamiar would not take food or water touched by a Dum or Chuhra; Chuhras and Dums stand lowest in the social scale and Meghs the highest. The latter are, in fact, in a stage of ascent to something like a higher social status in that they have become proselytes of the Aryas who have found in them a ready material for the spread of their propaganda, as may be judged from the fact that out of a total of 1,047 Aryas no less than 429 are Meghs alone. The capacity to pollute by touch on the part of some of these tribes comes from the nature of their occupation: the Chamiar, for instance, cures skins and works in leather, while the Dums and Chuhras are scavengers. The wandering Bawaria, Bazigar and Sansi, on the other hand, owe their degradation to the fact that they eat reptiles and carrion. In connexion with the Chuhras it may be noted that there is a special class of Musalman Chuhras known as *Musallis* and that the Sikh Chuhras are called *Mazhabis*.

CASTE.	Hindu.	Arya.	Sikh.	Musalman.	Total.
Barwala (and Batwal) ..	11,175	....	....	180	11,355
Basith ..	7,372	....	220	55	7,647
Bawaria	33	....	....	1	34
Bazigar	121	....	....	1,155	1,276
Chamiar	39,094	....	5	....	39,099
Chuhra (including Musalli, Mazhabi and Watal)* ..	231	16	88	14,831	15,166
Dum	36,785	9	21	15,284	52,099
Gadri	354	....	....	....	354
Ghrit	131	....	....	....	131
Koli	1,784	....	....	....	1,784
Megh	74,762	429	34	184	75,409
Ratal	970	....	....	....	970
Sansi	59	....	38	....	97
Saryara	2,626	....	....	....	2,626
Thiar (or Dhiar) ..	2,755	....	....	....	2,755
TOTAL ..	178,252	454	406	31,690	210,802

* Some of these have been converted to Christianity but since the original castes of Indian Christians were not recorded their exact number can not be quoted.

It is only in the south-eastern part of the *Jammu* Province, where the Hindu element preponderates, that the distinction between the higher and lower castes is acute and the idea of pollution by touch of the lower castes comes at all into prominence. In *Kashmir* the only Hindu remnants of the

old races are the Kashmiri Pundits. All other castes having been absorbed into the Musalman community, no lower classes exist to make a comparison possible. There are, however, certain classes of Brahmans there in regard to whom peculiar distinctions exist. The *Panyechh** are those that receive alms and other offerings connected with funeral obsequies. Their office is regarded as derogatory by the ordinary *Bachhbat*† as well as *Karkun* Brahmans who for this reason look down on them and refuse to take food or water from their hands. Then there are the *Leji* Bats about whom the tradition is that during the Mohamedan sway they once pretended to have changed their religion but reverted to Hinduism afterwards. The orthodox Brahmans, however, did not readmit them into their brotherhood. A stigma also attaches to members of the caste known as *Warud* or *Purib* who are the offspring of a mixed union in which one of the parents is a Brahman and the other a Khattri. No pure Brahman will take food touched by such people. Among the Budhists in *Laddakh* no distinctions of this kind are recognised. They not only intermarry and eat freely with all classes among themselves but also with the Musalmans. The blacksmith, however, is despised particularly and is considered very low and unclean. Similarly the Mon (drummers) are treated as socially inferior. Both of these are of aboriginal derivation, the Mon being the same as the Dom‡. The fraternity inculcated by Islam precludes all such differentiations among its followers. Even the Watal, after he has cleansed his person by the prescribed ablution, may associate with other Musalmans and may even enter the mosque to pray.

Other non-Brahmanic communities

129. Beside the Animists and 'the untouchables' there are the Jains, the Budhists, the Sikhs, the Aryas and the Bramhos, all of whom though originating from the common Indo-Aryan stock are subject of dispute as to whether they should be treated as Hindus on account of their denial of the supremacy of Brahmans. There is no Bramho among the natives of this State. In addition to the single instance of an American lady, there may be a few more Bramhos among the educated Bengali community existing here, as it is with them that the doctrines of this religion find the greatest favour. Aryas and Jains no doubt claim to be Hindus, but orthodox Hindus are known to have serious scruples in regarding them as belonging to their religion. Among the Sikhs there is a division—one party asserting absolute disruption from the Hindus and the other claiming union with them. The majority of the Sikhs in the State affect to belong to the latter party because of the political supremacy of Hinduism. Whatever affinities with Hinduism may be claimed in regard to Arya Samajism and Bramhoism, Jainism, Budhism and Sikhism, are of some antiquity and they have certainly gained a religious and political importance which precludes their treatment as sects of Hinduism, and much as the votaries of any of these religions may profess to desire their inclusion with the original stock for local and special reasons, their individual interests would continue to require their separate treatment.

Aryas

130. Before taking up the statistics of the more important religions, it will be convenient to dispose of the minor ones which claim but a small number of adherents in the State. The propaganda of the Arya Samaj, though received with great disfavour by the orthodox Hindu community, is gradually but steadily gaining ground among the advanced sections in the lower portions of the Jammu Province. The number of Aryas has increased from 79 to 1,047 during this decade. Branches of the Samaj have been opened at Jammu and Mirpur which places possess the largest number of Aryas, the total for Jammu district being 604 and for Mirpur 225. Everywhere else the Arya community is very small and consists solely of Punjabi immigrants engaged in

* They correspond to the *Dakaunts* and *Acharjis* of Jammu and the *Maha Brahmans* of the United Provinces.

† *Vide* the last paragraph of § 140 page 98 as to the distinction between these two classes of Kashmiri Brahmans.

‡ As distinguished from Dūm, the scavenger.

service or trade. Bhadarwah, Muzaffarabad and Gilgit show a clean bill and the number in the other districts ranges from 1 to 72. The provincial figures disclose a yet larger disproportion, those of Jammu being 983 against 45 of Kashmir and 19 of the Frontier. The number in Laddakh (18) should not be taken to signify that Aryaism has gained a footing in that district: the settlement staff there contains many Punjabis and it is among them that the Aryas have been chiefly returned.* It is alleged on good authority that so far no Kashmiri Pundit has accepted this faith, but with the progress of the times and the widening of the bounds of intellectual freedom, this liberal school of religious thought is bound to extend into the Valley, and the next Census is sure to record an all round increase in the number of its votaries in the State.

Jains and Parsis

131. The community of pursuits existing between the mercantile Jains and Parsis furnishes an excuse for discussing the statistics of these two religions together. All the Jains are confined to the Jammu Province, 334 out of a total of 345 being in Jammu district itself; 8 are found in Mirpur and 3 in Udhampur. The Jaini Bhabhra (Khattri) is a townsman by instinct and is disposed to avoid the physical inconvenience and risk attendant upon a penetration into the interior of a hilly country; that is why the entire Jain population is confined to towns. As already noted, this community has been constantly declining in number; it numbered 593 in 1891 and 442 in 1901. The decrease has thus been very nearly 42 per cent in the course of the last 20 years. This is partly due to the barrenness characteristic of the race generally devoted to Jainism and partly to the tendency of the local Jains to return themselves as Hindus.

The Parsis have increased in number from 9 in 1891 and 11 in 1901 to 31 at the present Census. They are, all of them, engaged either in trade or in the service of the State. They keep shops in Srinagar after the European style, in which town their number has been registered as 26. The remaining 5 were found in Jammu. With the opening up of the country and the establishment of peace and order they have begun to be attracted to it in increasing numbers. With the gradual increase in the demand for the commodities in which they deal, the Parsi population is expected to grow still more in the coming decade.

Sikhs

132. Having begun in inverse order, the community we should take up next is that of the Sikhs. As has been pointed out before, Sikhism is not indigenous to this country. Having its centre in the Punjab it has travelled to this part of the country because of the intercourse that this State is known to have had with the Sikh Court at Lahore. These people have been increasing rapidly. Their number was 45 in every ten thousand in 1891, and 89 in 1901, while now it is no less than 100 (*vide* Subsidiary Table II). They are spread all over the country being principally engaged in trade and service. Being an enterprising and hardy people, they are undeterred by the physical difficulties of travel and find their way to every part of the country in pursuit of their avocations. The extent to which they are scattered over the State will appear from the actual figures noted in the margin. The communion that exists between the Jammu and Mirpur districts of this State and the northern dirtricts of the Punjab sufficiently explains the large number of Sikhs found settled there, but there is a story connected with their settlement in Kashmir which is narrated below in the words of the President of the Municipality of Srinagar :—

Jammu	3,156
Jasrota	108
Udhampur	128
Riasi	487
Mirpur	3,156
Punch	9,624
Kashmir North	4,575
„ South	2,586
Muzaffarabad	7,611
Laddakh	41
Gilgit	57
Frontier *Ilaqas*	24

"The *Jinsi* Sikhs are Punjabi Brahmans. During the year 1751-1762 A. D., in the reign of the Emperor Ahmad Shah Abdali, Raja Sukhjiwan, Subah (Governor) of Kashmir, brought the Jinsi Sikhs from Pothwar and the adjoining hills to assist him in asserting his independence against

* The Wazir of Laddakh, however, reports the conversion of a Bodh woman to Arya Samajism. This must be due to connubial relationship with some Arya immigrant from the Punjab.

his master. As these mercenaries were paid in *jins* (grain) and had in the time of Maharaja Ranjit Singh embraced Sikhism, they began to be called Jinsi Sikhs or Sikhs in receipt of (military) rations. The Jinsi Sikhs are mostly found in the following portions of Kashmir, *viz.*, Pargan, Tral, Hummal, Kirohan, Birah and Ranbirsinghpur. They live by agriculture and personal service."

It is in Muzaffarabad and Punch, however, that the largest number of Sikh settlements exists. Whatever historical reasons there may be for this, the influx appears to be mainly due to the intimate dealings of these parts with Rawalpindi and other centres of Sikhism in the Punjab.

Budhists.

133. Of the religions thoroughly established and long existing in this State, Budhism claims the smallest number of adherents. As has been seen above, it is now confined to the easternmost corner of the State, the sphere of its influence extending across the Zanskar *Ilaqa* only as far as Padar. The total number of Budhists is 36,512 of which 36,057, *i. e.*, very nearly 99 per cent, live in Laddakh district. The transfer of Zanskar *Ilaqa* to that district has further consolidated the Budhist population and this is the reason why Jammu Province has now only 3 Budhists in every 10,000 of its population, as against 32 at the last Census and 30 at the one previous to it. That the rate of their growth has been slow will appear from the comparative figures set out in the margin. This is partly due to the practice of polyandry and partly to conversions to Islam ; for although the rate at which the Budhists once passed over to Mohamedanism has diminished considerably ever since their country was first subjugated by the Dogras, conversions still continue to occur by means of intermarriage. It is in this way that the *Arghûn* community is growing at the expense of the Bodh.

Religion	Percentage of variation		
	1891-1901	1901-11	1891-1911
Budhist ..	+18·4	+4·2	+23·3
Musalman ..	+20·2	+11·3	+33·7
Sikh ..	+126·6	+22·2	+176·8

Hindus

134. The distribution and comparison of the provincial figures of the Hindu population is made in the marginal statement. It is evident that the State as a whole has lost ·2 per cent of its Hindu population within the last 20 years. The decrease is, however, confined to the Province of Jammu, and has already been accounted for by the fact that certain hill tribes there are decaying because of the low state of their morals and their pernicious marriage customs. In Kashmir, the Kashmiri Pundits have been developing quite steadily even though not as largely as the Mohamedans. The increase has been particularly large in the course of the decade under review (very nearly 3 per cent). The figures relating to the Frontier are still more interesting. The Hindu population there consists entirely of immigrants from Jammu, Kashmir and Punjab. Soon after the Dogra conquest of Laddakh, a considerable influx of the Hindu races into that country appears to have taken place, so that their number ran up by 870 per cent in the last Census. The Hindu traders migrated in such large numbers in the hope of securing a brisk trade in the newly opened country, but experience seems to have taught them that its resources were too meagre to sustain a large commercial body. This, of necessity, resulted in a retrogression and a decrease of 27 per cent has been recorded at the present Census. The establishment of settled and secure Government has, moreover, dispensed with the need of maintaining a strong military force for the protection of the Frontier and this has acted as a contributory cause to the diminution in the Hindu figures.

Unit	Present population	Percentage of variation		
		1891-1901	1901-11	1891-1911
State ..	690,390	−·4	+.2	−·2
Jammu ..	626,439	−·8	+·01	−·7
Kashmir ..	62,414	+·6	+2·8	+3·6
Frontier ..	1,537	+870·6	−26·9	+493·4

As to more detailed local distribution, the Hindu population is the strongest in Ramnagar (91 per cent) and Basohli (85) tehsils of Jammu Province. The

Kashmiri Pundits are mostly concentrated in the city of Srinagar (21,635). In the interior of the Valley only a few scattered villages are exclusively occupied by them. The Brahmans of Kashmir consider agriculture a derogatory profession. They are engaged in literary pursuits either religious or secular, and a small minority have taken to trade and commerce of the cleaner kind. That is the reason why they are mostly confined to towns and the proportion of the Hindus in the tehsils of Kashmir Province is so small, being 4 in Anantnag and Kulgam each, 3 in Awantipura, Baramula and Muzaffarabad, 2 in Uttarmachhipura and Uri and only one in Sripartabsinghpura. The two extremes are 14 per cent in Tehsil *Khas* and only 146 individuals (120 males and 26 females) in Karnah tehsil. The sex proportion of the latter distinctly shows that they are only State servants or foreign traders and not at all local people.

Musalmans

135. Islam appears to have been introduced in the valley of Kashmir for the first time with the invasion by the Tartar Khan Dalcha in 1128 A. D.* and to have expanded gradually according as the Mohamedan hordes continued to pour into India until, when the Musalman empire was firmly established on Indian soil at Delhi, a double influence was exercised from the north as well as from the south, and the whole of Kashmir Province and the major portion of Jammu Province became a Mohamedan country. In Laddakh district, conversion to Mohamedanism began in Baltistan and the religion gradually spread from there towards the south into Kargil and east into Chorbat, Khapalu, Shighar, etc. In the western parts of the Laddakh district and the Jammu Province and throughout Gilgit and Kashmir, the population of entire villages is found to be exclusively Mohamedan; but even in the Hindu Dugar and the Budhistic Laddakh *Ilaqas* there is a fair sprinkling of Musalmans comprising local converts as well as immigrants from other parts of the State. The latter is the reason why in Ramban, Kishtwar, Bhadarwah, and the northern portions of Riasi and Rajauri tehsils there is a considerable community of Kashmiri Musalmans. In Chibhal *Ilaqa* Rajputs and Jats appear to have accepted Islam as a body because of the confidence and the intimate relations that are known to have existed between these people and the Moghul Emperors of Delhi.

The total number of Musalmans now in the State is 2,398,320 as compared with 2,154,695 of 1901 and 1,793,710 of 1891. The provincial figures of variations are noted in the margin. The figure for the first decade relating to the Frontier districts requires a word of explanation. The percentage is based on unadjusted figures, as the last Census overlooked the fact that the Frontier *Ilaqas* were not enumerated at all in 1891. The approximate figure of variation can be obtained only by adding the present population of those *Ilaqas* to the totals of the first regular Census whereby an increase of only 19·3 per cent is obtained.

Province	Variation per cent in		
	1891-1901	1901-1911	1891-1911
Jammu ..	+9·9	+8·7	+19·5
Kashmir ..	+22·7	+12·4	+37·9
Frontier ..	+71·7	+16·9	+100·8

The rate of increase among the Musalmans for the State as a whole (11·3) also compares very favourably with that of the Hindu (·2) as well as of the Bodh (4·2). This higher rate of growth is obviously due to certain social conditions that prevail in one case and not in the other. The Musalmans, for instance, practise widow remarriage most freely which the Hindus do not. Child marriage is deprecated by the one while it is considered almost a religious duty by the other. The Musalman population is further favoured in respect to growth by physiographical conditions. The largest part of the community inhabits the temperate Kashmir and Baltistan while the Budhists live in the severe cold of Laddakh and the Hindus on the dry hillocks and malarious *terai* lands of Jammu.

* Mohamedanism did not, however, get a hold on the ruling family until 1341 A. D. when Rainchan or Ratan Shah Bodh embraced Islam and became the first Mohamedan king of Kashmir.

Locally distributed, the Musalman population is cent per cent in the Frontier *Ilaqas* (except Yasin where it is 99 per cent) and in the tehsils of Astore and Skardu; the percentage of Gilgit tehsil falls to 94 because of the presence of the Dogra forces there, and that of Kargil to 84 because of the inclusion of Zanskar and the existence of several Budhist villages in the east of that tehsil. In the seven tehsils of the Kashmir Valley the percentage ranges from 95 of Anantnag to 97 of Uttarmachhipura, except Tehsil *Khas* where it comes down to 85 because of the presence of a large body of Kashmiri Pundits in Srinagar city. In Chibhal and Punch *ilaqas* as well as the district of Muzaffarabad, the proportion varies from 66 of Bhimber to 99 of Karnah. The smallest percentages are 9 of Ramnagar and 11 of Laddakh. In other Dugar tehsils, too, the percentage of the Musalman population is by no means insignificant ranging as it does from 25 in Jasmirgarh to 45 in Riasi.

Shias and Sunnis

136. The Mohamedan population has this time been distinguished by the two main sects *shias* and *sunnis*, in consideration of Resolution No. IV/6070, dated 14th March 1910, of the All-India Shia Conference. In the entire State there are 2,194,503 Sunnis and 203,817 Shias, a proportion of very nearly 11 to 1; but the main part of the Shia population is located in the country of Baltistan, and this is the reason why we find that there are over a *lac* of Shias in the district of Laddakh. The 38,394 of the Frontier *Ilaqas* consist chiefly of *Maulais* (24,910) the followers of H. H. Sir Agha Khan. In Jammu Province, the Shia community is very small (5,035), and even in Kashmir their number is not at all large. There are a few colonies of Shias in scattered villages and they are more numerous in Northern (30,746) than in Southern (11,673) Kashmir*. That the Chachot colony of Shias in Laddakh is formed solely by Balti migrants from Skardu, has already been referred to in Chapter I. It is a question how Baltistan became so extensively Shia, when from all historical accounts it appears that it was the Sunni form of Mohamedanism that was first introduced into Laddakh. Islam is stated to have travelled from Kashmir through the influence and ministrations of Shah Hamadan, and is alleged to have been propagated through the preachings of his disciples, notably Shah Qasim Faiz Bakhsh. A possible explanation of the prevalence of Shiaism may be found in the fact that the Rajas of Skardu, Kiris, Tolti, Kharmang, etc., seem to have a Persian strain in them; their mother-tongue is Persian even up to the present day; their features are distinctively Persian and they themselves claim to be of Persian origin; and Persia being the cradle of this sect of Mohamedanism, it was but natural that the country should, in the long run, be dominated by a form of belief favoured by the ruling family†. Even now Shia Mullahs and religious leaders continue coming to this part of the country and a few of them have only recently settled here‡.

Christians

137. The discussion of the Christian statistics has been purposely deferred to the present stage. Christianity is the latest graft upon the religious life of this country and as such may be dealt with last of all. Out of a total of 975 Christians registered at the present Census, 266 are Europeans and Anglo-Indians. The local Christian population, thus, numbers only 709 and this is principally confined to Jammu and Jasrota and in a very small degree to Laddakh. The missions working in the State are the Church of England and of Scotland, Roman Catholic Church, American Presbyterian Church and Moravian Mission. In Jasrota and Jammu the work as well as the success lies among the lower classes, particularly the Chuhras. The Moravian missionaries at Leh and Khaltsi have succeeded in converting a few Budhists. Elsewhere the results of proselytising are either poor or *nil*. The Kashmiri is particularly impenetrable and in

* *Vide* § 50 p. 25 *supra*.

† *Vide infra* the account of Nûrbakhshi sect, for a further elucidation of this point.

‡ Haji Shaikh Abdurrazzaq Najafi one of the *Khadims* (priests) of the *Karbala-i-Moalla* has come in here only a few years ago. He is now permanently settled in village Poyn which stands on the opposite bank of the Suru river facing the town of Kargil. He has married locally.

spite of all the medical and educational work done by the missionaries in Kashmir, no progress worthy of the name has been made. Dr. E. Neve explains the position of affairs thus:

> "The absence of religious freedom, the timidity of the Kashmiri, the high moral standard set up by Christ and the persecution to which converts are exposed at the hands of relatives and the minor officials, are the chief causes of apparent slow progress in the spread of Christianity in Kashmir."

A truer explanation would, however, seem to lie in the conservatism of the people here which, joined to a sense of the superiority of their own religion, be it Hinduism or Islam, prevents them from adopting anything new. No Kashmiri Pundit has so far changed his religion. The consideration which really lies at the bottom of the change of religion by the Dum and the Chuhra is in the beginning more of a wordly nature: they are raised perceptibly in their social status.

In spite, however, of this apathy on the part of the people, the number of Christians in the State has been growing steadily. Subsidiary Table III will show that the community increased 131 per cent during the last decade and 93·6 in the one preceding it. That the growth has been largest in Jammu will appear from the marginal abstract. This affects the local people themselves; elsewhere the change is generally due to variations among the immigrants. The decrease in Kashmir has been accentuated by the fact that some Kashmiris who once professed to have become Christian reverted to their former faith.

Province.	Actual number in		
	1891	1901	1911
Jammu ..	46	145	672
Kashmir ..	145	244	218
Frontier ..	27	33	85

Subsidiary Tables IV and V give a detail of sects and races of Christians. For further details Imperial tables XVII and XVIII should be referred to. The only fact worthy of note in this connexion is that two persons—an American lady who has become Bramho, and an Anglo-Indian male who has embraced Islam—are included in the racial figures while they are excluded from the sect statistics. The largest flock is possessed by the Presbyterian Church.

Religions of urban and rural population

138. A partial reference has been made in §59 Chapter I to the proportion of religions in the urban population. Subsidiary Table VI gives a detail of all religions in respect to both rural and urban populations. The absence of the Jains and Parsis from the villages is, as has repeatedly been pointed out, characteristic of those classes. The proportions of all other religions are presented in the abstract noted in the margin. In a country so essentially Mohamedan and agricultural as this State, the largest proportion in the rural population must necessarily be that of the Musalmans.

Religion	Number per 10,000 in	
	Urban population	Rural population
Sikh ..	100	100
Budhist ..	55	122
Hindu ..	2,939	2,107
Mohamedan ..	6,876	7,670
Christian ..	18	1

Part II.—Descriptive

General

139. In proceeding to describe some of the customs peculiar to local religious practice and belief, it may be stated that the treatment of the subject will be untechnical and without scientific pretence, and will be confined to the three religions which claim the largest number of adherents in the State, *viz.*, Hinduism, Budhism and Mohamedanism. The only other numerically important religions, Sikhism and Arya-Samajism, having their cradle in the Punjab will, it is expected, be dealt with at length in the Census Report of that Province and will, therefore, not be touched upon in the present chapter except in the way of collateral reference wherever necessary.

Hinduism

140. The prevalent form of Hinduism in the State is the *Sanatan* or orthodox, but the range of polytheistic ideas characteristic of the popular Hinduism of this school is yet larger in this country of ignorance and superstition; as even though the Hindus of the more accessible parts of Jammu Province and the literary community of the Brahmans of Kashmir possess more or less definable beliefs, derived from Vedic and Puranic sources, and acknowledge deities common to other parts of India, the residents of the remoter parts of Jammu and especially of the *Kandi* and hilly tracts have not only specific gods for each village (*Granh devata*) but every house has its own guardian god (*Kula devata*). These family gods, which are worshipped in the form of a stone image or iron chain set up in some secluded part of the house, are only deified ancestors. Women who have performed the *sati* are also installed as domestic goddesses (*satiavatis*) and worshipped in their families from generation to generation. It is thus impossible to enumerate or describe the local gods of the Hindu pantheon of this part of the country. There are, however, certain other important deities which are commonly believed in by the majority of the people, but even these differ according to locality. The *Nág Devata* (serpent god) and *Káli Mái* or *Durga* (the goddess of vengeance) are most popular in the Outer Hills, *Sheoji, Sri Raghunathji, Sri Krishnji, Mahábirji, Bhairon Náth, Sri Rámji, Hanomán,* have the largest measure of worship in the submontane and semi-mountainous tracts of Jammu, Jasrota, Riasi and Mirpur and *Shárkadevi, Ganeshji, Gajádhar, Sheoji (Amarnath), Shárdhadevi* in Kashmir. Of the local gods and goddesses may be mentioned *Sidh Gauría* of tehsil Samba, *Sakrál devi, Mánsar devata and Mal devi* (*Bhagwati Mal*) of Basohli, *Tirkuta or Vishno devi* of Riasi, *Báwa Jeo Nath, Bawa Ranu, Bhagwati Kálka* of Jammu, the *devi* of Sarthal in Kishtwar and *Jwalá Mukhi* and *Khír Bhawáni* of Kashmir. A great many of these local *devatas* were only great men of the past, a fact which shows the extent to which hero worship prevails in this country. *Mandalík*, who is so largely worshipped throughout Jammu Province, was a Raja of Kashmir, noted for his justice, meekness and mercy towards his subjects. *Kali Bir*, the *wazir* (minister) of this Raja, was on the other hand known for his strength of character and the people were very much afraid of him; but he is as greatly venerated as his virtuous chief. *Bher devata* was the eighty-fourth son of Raja Basik Nag of Ajodhia. He was allotted the Jammu territory by his father as a reward for his success in a competition at archery with his brothers. He is alleged to have arrived at Jammu in the reign of Raja Jasdeo. *Goga* was also a Chauhan Raja of great princely virtues. *Bawa Jeo Nath* was a Brahman who committed suicide because of the oppression and injustice to which he was subjected by his landlords. There is a temple dedicated to him in Kalianpur of tehsil Jammu. *Sidh Gauria* was a *jogi*, who was subjected to ridicule by certain village people of whom he asked some milk.

The worship of all these deities is of a propitiatory nature, especially that of the *Nag* and *Kali* to whom sacrifices of goats and sheep are made. The worship of Sidh Gauria is associated in particular with the loss of cattle or other property. The owner of the lost property goes to the top of his house and invokes the aid of the god for its restoration. If the strayed animal comes back or the thing missing is recovered, offerings are made to him and Brahmans are fed. The spirits of some of these minor *devis* and *devatas* are supposed to enter into certain men called *devalas* who are regarded, when possessed of such a spirit, to have oracular powers. Their services are requisitioned on occasions of importance when, to the beating of drums by *jogis*, they go through a performance of dancing, with many bodily contortions, until they fall into what is thought to be a state of ecstasy. When in this condition the people, especially women-folk, put questions to them and the answers are believed to be prophetic. Long-cherished desires are thus referred to these *devalas* and their fulfilment is sought for by a favourable pronouncement from their lips.

The daily worship consists of libations and offerings of flower, incense, sweets and food, but on aniversaries fairs are held at the temples and offerings in cash and kind are made by worshippers. On occasions of marriage, child-birth and other important domestic occurrences, the parties concerned pay homage (*matha teki*) to the household *devata*. The hill-men of Udhampur, Bhadarwah, Basohli, etc., organise dance parties and pass the night in singing and dancing before the *devata*. Persons of both sexes dance together promiscuously to the beating of drums. The worship of *Kohal devata* is connected with the sowing of crops, and festivities are also observed at the time of harvest, when sweet pudding and cakes are offerred to gods and the new grain is distributed as alms among the Brahmans. In some localities a sacrifice of goat or sheep is also made and a feast given when the harvest is reaped. *Yags* and *havans* are performed on visitations of plague or famine. In Jammu district a he-buffalo is made to go round the village and then he is given away to Dakaunt—a low class Brahman—this is supposed to avert the evil. No trace is now found of human sacrifice nor, within the memory of living people, is it known to have existed.

The daily routine of prayer, such as the *sandhia* (evening prayer) and the *gayetri pujah*, is performed by every worshipper himself, but the priestly offices of the *purohit* are requisitioned on all the important occasions of life, such as the ceremonies of tonsure, wearing the sacred thread, marriage and funeral. The Brahman, as a priestly functionary, is particularly in request among the Rajputs, though his sacerdotal assistance is sought by other castes as well. In Kashmir the Brahman community is divided into two main divisions: the ecclesiastical, called *Bachbats*, and the temporal or secular class known as *Karkuns*. The former are engaged solely in religious work and the latter in the affairs of the world. The distinction is so marked that the two classes do not intermarry. The Karkuns themselves call on the Bachbats to perform the religious offices for them on ceremonial occasions.

Fairs and Festivals

141. Apart from gatherings of minor importance at the various temples, three great Hindu fairs are held annually in the State which attract large numbers of devotees and pilgrims not only from the Punjab but from all other parts of India: (*a*) The pilgrimage to Amarnath* in tehsil Anantnag of Kashmir is a protracted and arduous undertaking; nevertheless, so great is the reputation of this holy-place for sanctity, that immense numbers of people are drawn to it every year in the month of Sanwan; (*b*) the *Tirath* of Tirkuta or Vishno Devi in tehsil Riasi is resorted to by a large number of persons, and the pilgrimage lasts for over two months (Assuj to Maghar); (*c*) the *asthan* of Sheoji at Sudh Mahadeo† in Chaneni is also very largely visited and a big fair takes place there, at the *Puranmashi* of Sanwan.

Certain peculiarities are also noticeable in regard to the celebration of the principal festivals. The festivals, for instance, of *Holi*, *Diwali* and *Dussehra* that are celebrated with so much pomp and circumstance in other parts of India have not much importance except perhaps in Jammu City. At the latter place and its neighbourhood, however, the Holi is celebrated in right bacchanalian spirit. In Kashmir the festival is observed in a quieter style, as the Kashmiri Pundit despises the practice of throwing coloured water on people that is elsewhere so characteristic of this festival. In this cold country the festivals associated with the approach of spring and the advent of summer are occasions of much greater rejoicing. These are: (*i*) *Lohri*, on the last day of *Poh*, the severest month of the winter; it represents the climax of the cold season‡ and is observed by making bonfires and singing and dancing round them; (*ii*) *Basant*, which is the first

*The belief about this place is that it is the original abode of Shiva and that Shiva is to be seen there on *Puranmashi* of Sanwan in the shape of a column of ice suspended in the air.

†This is also associated with Shiva. It was near this place, it is alleged, that Shiva was married at *Man talai* to the daughter of Raja Hemanchal.

‡ The back of the winter is supposed to be broken on this date and the first ray of hope for the coming warm weather begins to gleam in the hearts of the home-sick people of the land.

dawn of the spring; (*iii*) *Baisākhi*, the new year's day of Jammu Province*; it signifies the complete establishment of the summer.

Shivaism and Vishnavaism

142. Dr. Grierson suggested that at the present Census an attempt should be made to ascertain if it is true that all Hindus are divided only under two main heads, the *Shaivas* and *Vaishnavas*. The enquiry made shows that although such a differentiation does really exist, the majority of the people are so ignorant as to be unaware of the distinction. The original differences between Shivites and Vishnavites, which are known to have caused much sectarian hatred and consequent bloodshed in the past, are well nigh obliterated; while the use of external marks by which an ordinary enumerator might distinguish the one sect from the other has practically ceased so far as the general laity in this State are concerned. Although it is recognised by people educated in matters of religion that the followers of *Vishnava* are essentially monotheists, the popular religion, whether of Shivites or of Vishnavites, is intensely polytheistic. Moreover, the tests proposed by Dr. Grierson are inapplicable, as the words "Ram Ram Satya Ram" are chanted at funerals by Shivites as well as by Vishnavites. Again, though a Vishnavi is forbidden to eat meat, the prohibition in practice is seldom respected. The doctrine of *maya* is also alleged not to be peculiar to Vishnavis, and as regards the existence of the soul after death, the common belief is that virtuous actions, or good *karma*, during lifetime have their reward in happy reincarnation, but when the cycle of regeneration is complete the individual human soul passes through successive states of being, as a separate entity, before it is merged in the Eternal Spirit. The real meaning of *mukti* is quite clear to the educated who know it to consist in emancipation of the soul from the cycle of rebirths, but the ignorant masses, indeed, believe that it is nothing more or less than a mere advantageous reincarnation.

The prevailing sect in this State, however, seems to be Shivism. The Kashmiri Pundits as a class are all Shivites and the worship generally accorded to Sudh Mahadeo of Chaneni would seem to indicate that the cult of Shivaism is professed also by the Hindus of Jammu. An inference such as this proceeds merely from the veneration in which Shiva is universally held by the people here and the extraordinary worship which is paid to him at his shrines at Chaneni and Amarnath. The reports of the District Officers on this point are, however, conflicting and do not help to solve the question. Some agree with the theory started by Dr. Grierson, while others disagree. Some, again, assert that the Hindus are divided into three main sects, Shaivas, Vaishnavas and Shaktiks; others allege the main divisions to be five, *viz.*, the followers of Shwar, Shiva, Vishnava, Shakti and Ganpati. But this only shows how little the matter is understood here even by the educated amongst the Hindus. And as regards the people themselves, their disregard of these things may be judged from the fact that even some Musalman saints are worshipped by them, *e. g.*, Panjpir and Pir Mittha!

Hinduism contrasted with Arya Samajism

143. Without attempting a detailed discussion of Arya Samajism, it may not be out of place, in order to distinguish it from orthodox Hinduism, to enumerate here the main points of difference between the two systems. These, according to the popular notion of either of them, are as follows:

Hinduism		Arya Samajism
Adhesion to the term Hindu as being of great antiquity and meaning a native of *Hind*—India;	(1)	Rejection of the term Hindu as meaning literally a 'blackman,' and substitution of *Arya* which means a holy, religious and virtuous person;

* The Kashmir Pundits give greater prominence to the observance of the *Nauroz* (literally new year's day) festival, which is peculiar to them, and takes place about three weeks earlier. The *Baisakhi* is not peculiar to Jammu. It is a very important festival of the Hindus of the Punjab as well.

Belief in the Vedas as well as *Purans*, *Upanishads* and *Manu-Sumirti*, and in the doctrine that the Vedas are the revealed word of *Bhagwan*—the Almighty God;	(2)	Acceptance of the Vedas alone, which are believed to be the production of four Rishis: *Agni*, *Vayu*, *Adit* and *Angra* ;
Ishwar (God) is both defined and undefined, with and without body—*sakar* and *nirakar* ; He is born in man, dies and is rein-carnated (*avatar*) ;	(3)	He is infinite and undefinable, incapable of birth, indestructible and eternal ;
Idol-worship is in accordance with the Vedas ;	(4)	The Vedas prohibit Idol-worship ;
Mukti (salvation) is obtained by bathing in the Ganges, giving alms to Brahmans and by wor-ship of the images of gods ;	(5)	It is gained only by knowledge (*gyan*) and contemplation (*yog*);
Observance of the *shradh*—*i. e.*, performing after-death ceremo-nies, whose benefit is supposed to go to the departed soul ;	(6)	Merit by good actions can accrue only to the doer and cannot be applied by the living for the benefit of the dead ; parent and elders should, however, be respected and served while living ;
Child-marriage is approved ; girls should be married before reach-ing the age of puberty ;	(7)	Child-marriage is prohibited by the Vedas and Shastras ;
Widows are not to be remarried ;	(8)	Widow-remarriage is in complete accord-ance with the Vedas ;
Sacrifice of goats, sheep and buf-faloes is performed ;	(9)	The Vedas do not permit animal sacrifice ;
Verna—social status—is a birth-right, and a Hindu is born a Hindu ; hence no conversion or reclamation is possible ;	(10)	The status of man depends only on his actions, and one can be re-admitted and initiated into the fold by means of *Prakschit** ;
Females† and *Sudras* (lower classes) ought not to be educated ;	(11)	Knowledge recognises no distinction of sex or caste ;
Interdining outside the limits of caste and religion excommuni-cates and spoils the *dharma* ;	(12)	Religion has nothing to do with eating and drinking.

124. **Budhism** The Budhism prevailing in Laddakh has its fountain-head at Lhassa in Tibet, where it is alleged to have been first introduced by Guru Sambua. The more enlightened among the Budhists may entertain some knowledge of the philosophy and history of their religion, but the ignorant masses are content to submit to the teachings of the Lamas‡. In fact, the Budhism of Laddakh, as of Tibet, has rightly been termed *Lamaism*, for it has degenerated into something little better than a worship of the Lamas. The influence of the Lamas pervades every phase of the Laddakhi's life. He officiates at birth and death, in sickness and health, at sowing and harvesting, at marriage and divorce, performs the tenth and last day *pujah* of every month and attends all other periodical prayers. These Lamas are congregated in monasteries (*Ghonpas*) of which there are seven independent ones in Laddakh§. These monasteries are not only

* Some sections of Hindus also believe in the efficacy of *Prakschit*.

† The educated among the Sanatans, too, have now begun to appreciate the value of female education.

‡ The major portion of the State is essentially a priest-ridden country, and this is evidently because the people are so uneducated, and cannot think anything out for themselves. The *Pirs* of Kashmir, the *Mullahs* of Gilgit and Baltistan and the *Lamas* of Laddakh all wield equally immense power over their flocks. Their word is the word of God to them, and it is the ignorance of the people, again, which makes them so intensely steadfast and strong in such beliefs as they have. Whatever instruction they receive from their respective religious guides becomes part and parcel of their existence and there is nothing worldly which can shake them. The *Purohit* of Jammu, no doubt, plays an equally important part in the religious life of the higher castes in Sub-montane and Semi-mountanious Tract, but the hillman of the Outer Hills does not seem to lend himself so much to the trammels of priesthood and acts according to his own religious instinct.

§ Ghawan, Rizong, Thiks, Likir, Masho, Pitûk and Hemis. The last two are very important and are well founded. The present head of Pitûk is Kushak Bakula and that of Hemis Taghsang Râspa.

places of abode for the Lamas (monks) and Chhumos (nuns)* but are the chief repositories of all the wealth of the nation, spiritual as well as temporal. They contain a library of all the religious books, instruments of worship, images of gods (Budha, and his distinguished successors), silk apparels and other paraphernalia connected with the well-known devil dance, which last is but a religious and devotional performance. The sources of income, besides the usual offerings by which these institutions are maintained, are the produce of *muafi* lands, the grain collected by the Lamas at harvest time, the dairy produce, cattle-breeding, trade and banking†. The Ghonpas are managed by a well organised hierarchy of priests, the two main executive officers being the *Chhaghzot* (in charge of the temporal affairs) and the *Lobūn* (in charge of spiritual affairs), the Kushak exercising control over all. The Lamas are devoted to religious pursuits. They lead a life of celibacy and are supposed to spend it in devotion, self abnegation and sacrifice. They study the sacred writings in order to inculcate their teachings among the people whom they are expected to lead to a state of spiritual perfection both by precept and example. Prayers are offered up thrice every day in the Ghonpa, besides which there are periodical *pujahs* and other celebrations. After each service tea and *sattu* are distributed by way of refreshments. The educated view of the religion, however, resembles very much the doctrine of Trinity: The Budhist believes in *Kanjuk Sum* (three Gods) who are separate and yet combined, the elements being (*a*) *Kanjuk* (the Almighty God), (*b*) *Sangias i. e.* Sakiamuni (Gautam Budha) and (*c*) Kushak (the existing head Lama)‡. All men, according to Budhism, are equal in the sight of God, and it is only the acts of each individual which determine his ultimate state for good or for evil§. The Budhists believe in the doctrine of transmigration of the soul, and the spirit of Kushak is supposed to pass directly from the outgoing to the incoming chief of the Lamas. There are ten commandments in Budhism which were enunciated by Budha, and they have to be observed by every follower. They consist of rules of morality, *e. g.*, don't steal, don't lie, don't drink, shun adultery, and so forth. The Budhists practice idolatry, the highest deified saint being the Budha. Next comes Guru Padma Sambua, then Goachong. The number of *devis* and *devatas* is legion. Apotheosised Lamas, heroes and distinguished ancestors are also worshipped. Reverence is paid to the forces of Nature as well. Fire worship is also recognised to a certain extent. The Bodh is also a believer in the influence of the stars over the affairs of man and as such follows the dictates of Astrology.

There are two main divisions in Budhism that are recognised here: (*a*) the sect of red-robed Lamas and (*b*) that of the yellow-robed Lamas. The difference is only in minor details. It is the former class that are the more numerous. Hemis Ghonpa represents the red-robed school and Pituk that of the yellow robe. The yellow-robed school is a later development, and, as has been the case in every other religion, is a schism from the old, antiquated and degenerated form. Unlike the red-robed school, the Kushak of this class of the Lamas is not dependent for his inspiration and instruction upon the Grand Lama of Lhassa.

Among the social practices of the Laddakh Budhists may be mentioned polyandry, divorce, widow-marriage, inheritance by primogeniture, adoption, feasts and fairs at harvest and cremation of the dead. Polo is the national game of the Laddakh and Gilgit people, and the word itself seems to be derived from the Tibetan language; the local word for the ball is *pūlo* and that for the stick *tucco.*

* The residential quarters of the two sexes are kept far apart from each other.

† The cultivators of Laddakh are heavily indebted to the Ghonpas from which they borrow seed and cash in times of need. The rate of interest charged is very high, being stated to be 25 per cent. Thus the people are entirely in the hands of the priestly class, both as regards their spiritual and secular affairs.

‡ This to the Tibetans is the Grand Lama of Lhassa.

§ Hence it is that no caste system exists among the Budhists, nor do they recognise pollution by touch. They interdine with every other religionist. The Laddakhi Budh, for instance, eats freely with the Musalmans.

Islam

145. Like the generality of Mohamedans, those of this State believe in the unity of God, Mohamed being his messenger and last Prophet,* the four scriptures the final being the Quran,† the existence of angels, Predestination‡ and Resurrection. They also hold as absolutely necessary the performance of the four cardinal duties, *viz.*, the *Salat* (daily prayers,) the *Saum* (fasting in the month of *Ramazan*), the *Haj* (pilgrimage to Mecca) and the *Zakat* (giving a certain proportion of one's income to be spent on religious and charitable purposes). The two main divisions, Sunnism and Shiaism, are practically identical, the latter being a schism based more on political than religious grounds and differing chiefly on *Khilafat*§ and *Imamat*‖. Any further detail either of Mohamedanism itself, or of its two main divisions, is not contemplated here and only the local peculiarities have to be referred to.

The extent to which all the sections of the population of the State are priest-ridden, has already been pointed out (*vide* footnote page 100); and the Musalmans are no exception to that rule. The *Sunni* is as devoted to his Pir as the Shia to his Mullah. Saint worship is more prevalent here among the Sunnis than is the case in the Punjab or elsewhere; and as to Kashmir, there it is carried to extremes. The Grand Pir Sayed Abdul Qadir Jilani appears to be the National Saint of the Kashmiri Musalman; every visitor to the Valley must be quite familiar with the Kashmiri boatman's refrain "*ya pir dast gir*" (Oh Pir help us)¶ uttered at each stroke of the paddle. There are numerous other saints, held in varying degrees of veneration, whose shrines are visited and offerings made there. In Jammu *Pir Mittha* and the *Punjpirs* command the greatest adoration. The more important tombs in Kashmir are the *Astanas* of Makhdum Saheb, Shah Hamadan, Khwaja Naqshband in Srinagar, Khwaja Nurdin in Cherar$ and Baba Shukurdin in Bandipura. Large fairs are held at all these centres, which are attended with great enthusiasm. The *Juma masjids* are also scenes of great religious activity and the Kashmiris muster strong every Friday in the Juma mosques of Srinagar** and Hazratbal. The latter is believed to contain a very sacred relic, *viz.*, a hair from the Prophet's beard. This is exhibited once in the year on the 12th of *Rabiulawwal*, the date of the Prophet's birth as well as death (*Bara-wafat*), and the largest Mohamedan fair of the Valley takes place on that occasion, the gathering being estimated at over 50,000. Hazratbal is on the shores of the Dal Lake, near the Nasim Bagh. At festival time people from the city and the villages proceed there on foot and by water, the holiday-making being sometimes kept up for two or three days. *Shikaras, Khachus, Dungas, Chakwaris*, houseboats and vessels of every available description are seen plying on the expansive sheet of water, carrying their joyous burdens of merry-makers in gala attire. Tea and refreshments are served in the boats; those musically inclined play on guitars and drums to the accompaniment of singing, and the night is spent in this fashion, the illuminated boats presenting a spectacle of rare beauty and brilliance††.

* The series of Prophets believed in by the Musalmans is a long one, but the four held in greatest reverence are David, Moses, Jesus Christ and Mohamed.

† The other three are *Tauret*, *Zabûr* (The Old Testament) and *Injil* (The New Testament).

‡ The *Motazalas*, *Qadrias* and *Shias* differ on this point with Sunnis.

§ The Sunnis believe that there were four spiritual successors to the Prophet: *Abu Bakr*, *Omar*, *Osman* and *Ali*, while the Shias consider Ali to be the legitimate successor and treat the rest as mere usurpers.

‖ The *Imams* are the religious leaders that came after the *Ashabs* (the companions of the Prophet) mentioned in the last footnote. The Shias and Sunnis differ in the nature of the conception they have of these personages, as also in the number recognized. The Shias hold that the *Imams* were *masûm* and were as such physically incapable of committing sin, the Sunnis believe that they were *mahfûz*, that is to say they were in fact free from all sin, but there was nothing in them as men which made sin impossible on their part. The Shias believe in twelve *Imams* and the Sunnis in four.

¶ *Pir dastgir* is also an epithet of this great saint.

$ It is because of the existence of this tomb that this town is reverentially called Cherar *sharif*.

** The great Juma mosque in Srinagar, which is supposed to have once formed a Budhist pagoda, is a historic building, and an archæological effort is being made to restore it to its pristine magnificence by effecting repairs on a large scale.

†† This *Mela* of Kashmir closely resembles the *Burhwa Mangal* of Benares, a river *fete* held on the Ganges by the Hindus of that locality and the neighbourhood.

The bigotry which is the peculiarity of the Kashmiri *Shia* is tersely chronicled in the Persian saying *Sunni-i-Balkh-o-Shia-i-Kashmir**. Tradition has it that the ill-feeling between the two communities gave rise, in the past, to offences† of all degrees of criminality. The hatred of the Shias is illustrated by the fact that they do not admit Sunnis into their villages and the latter seem to have retaliated by grudging Shias the use of the term Musalman and retaining it themselves‡. This, however, is not the case in Baltistan, which is essentially a Shia country. The Balti is a great believer in charms, and every inhabitant of Kargil and Skardu tehsils may be seen wearing amulets on head, neck, arms, or round the waist. These charms are obtained from the Mullahs and are supposed to protect their wearers from the evils and risks attendant on life in a naturally dangerous country.

Constitution of the Mohamedan population in the State

146. The Mohamedan population in every part of the State consists chiefly of local converts. People of all castes and orders, Brahmans, Rajputs, Vaishyas and Sudras passed into the fold of Islam. Imperial Table XIII will show that all degrees of Hindu caste are represented in the ranks of the Musalmans here. In *Jammu* Jats, Rajputs (Chibhs, Bhaus, Jarals, Manihas, etc.) and Brahmans (Chhibbars) form an important Mohamedan community, and in *Kashmir* the Musalman Brahmans—Bats, Dars, Rainas, etc.—form the bulk of the population. The *Wania* is merely the Kashmiri form of *Bania*, and the serving classes (comprising barbers, washermen, carpenters, blacksmiths, boatmen, oil-pressers, scavengers, etc).—though now all Mohamedans—are the remnants of the Sudras of the Hindu period. The inhabitants of the Frontier, formerly Budhists, became Musalmans in a wholesale fashion and the largest proportion of the Mohamedan population consists of the local Mongolian race. There is, nevertheless, everywhere a small sprinkling of foreigners, both from the Mohomedan Asiatic countries such as Persia, Afghanistan, Turkistan, as well as from the Indian Provinces, especially the Punjab. The Mughals, the Afghans, and some sections of the Shaikhs and Sayeds represent this foreign element§. In certain parts, also, internal movement of a permanent nature contributes to explain the differentiation between the local people and outsiders. Just as we find in Laddakh traces of domiciles from Yarkand, Kashgharia, and Teheran, there is the Kashmiri community at Leh, the Balti settlement at Chachot, and the Gilgit Dards (Brukpas) in Dras and Kargil. Kashmiris have passed over to Jammu in considerable numbers in the past and are found, settled largely in Kund, Nandimarg, Ramban, Kishtwar, Bhadarwah, Punch and Jammu.

Old practices and Customs

147. Such being the constitution of the Mohamedan population of the State, it is not at all surprising that the customs and practices of their former religions should survive among the Musalmans here, though they vary in degrees of intensity according to the length that the people have been under the influence of Islam and the proportion that the Mahomedan community bears to others in the various parts of the State. The absorbing tendency of numbers is fully illustrated when we find that in *Dugar* the Musalmans, especially of the Rajput class, retain not only the old caste names|| but also most of the Hindu customs and practices. Their ears are pierced and they wear gold earrings of exactly the same pattern as their Hindu countrymen ; they put on the same dress ; observe the endogamous, exogamous and hypergamous rules

* The Sunni of Bactria and the Shia of Kashmir are said to be the most bigoted.

† It is alleged that murders were committed to gratify religious hate. All this has, however, become impossible in these days of law and order.

‡ In Kashmir, thus, the word Musalman is used synonymously with Sunni. In fact the latter term is never used and the two sects are known as Musalmans and Shias.

§ A tendency has been observed on the part of some Rajput Musalmans of Mirpur district to assume these foreign class names, and Shaikh and Sayed is the epithet very often adopted elsewhere to signify a foreign origin. This desire for an artificial ancestry is, however, certainly not so pronounced in any part of this State, as it is in British India.

|| Caste names are retained by the Kashmiri Musalmans as well, though in certain cases they have varied in form.

in regard to matrimony; favour child marriage and deprecate widow remarriage; pay homage and make offerings to *devis* and *devatas** and even plaster the floors of their houses with cowdung. Certain sections of Rajputs Musalmans are stated to retain the Hindu rituals of marriage and death; the family *purohit* is paid his customary dues and the Hindu and the Islamic practices connected with marriage are carried out side by side. In *Laddakh* country proper the Budhist customs have a strong hold; the local Musalmans there freely drink *chhang*, the national beverage of the Bodh, which is a crude form of country beer. They take part in the Budhistic fairs and festivals, especially those celebrated at harvest time. Everywhere else, and especially in *Kashmir*, the Mohamedan influence predominates and scarcely any vestige of the old customs and manners is visible. The Kashmir priestly class exercise strong control over their flock and the Kashmiri Musalman is a good specimen of staunch adherence to Mohamedan faith. Wherever the Mohamedan element preponderates, the tendency on the part of isolated Hindu families is to adapt themselves to the ways of the Musalman majority and the theory of pollution by touch has the smallest recognition. It may, however, be interesting to note that Kashmir Mohamedans retain some belief in Astrology and in the Astore tehsil, in Gilgit, the worship of the *Ratho* devata of Budhism is still performed. The ceremony is connected with family trouble or affliction, and the mullah conducts the customary service over a sheep or a goat, which is offered to the god. The animal is, however, killed in the Mohamedan style *(zabiha.)*

To remedy this state of affairs *Islamia Anjumans* and schools have been formed in Jammu, Mirpur, Punch, Baramula, Srinagar and other important places and something is being done to impart religious as well as secular instruction; but the efforts, so far, are too feeble and restricted to have any marked effect. A still greater influence is wielded by the village mullah and the pirs, and were their activities guided by method and efficiency, their operations would go far to ameliorate matters both from a religious and secular point of view. Pending this improvement, however, the Mohamedan masses of the State, no less than their Hindu brethren, must continue to grope in the dark for real moral and spiritual progress.

Mohamedan sects

148. The number of Mohamedan sects is a large one, but those peculiar to this country need alone be referred to. They all, however, fall under one or the other of the two main heads (Shias and Sunnis) in proportion to the affinity borne by each of them to the central idea underlying the two divisions:

(a) *Wahabis, Mowahhids* (Unitarians) *Ghair-muqallids* (Nonconformists) or *Ahl-i-hadis* are found in fairly large proportion in the Shyok Valley of district Laddakh and are scattered all over the Jammu province in small numbers. They represent an advanced school of Mohamedan thought and in confining themselves to the text of the *Quran* and *Hadis* (Tradition) and relying upon individual judgment for their interpretation resemble very much the Aryas. The Wahabis disown the doctrine of *Hayat-i-nabi* (the Prophet being still alive and in touch with his followers) and they believe that there can be no communion between the living and the dead, who cannot consequently benefit each other. Here again is a striking resemblance between the tenets of this sect and Aryaism. This school of religious thought owes its name to Abdul Wahab Nedjedi, but the *Ahl-i-hadis* of Jammu disparage the idea of following any leader in matters of religion to a degree that they take offence at being called Wahabi.

(b) *Ahmadis, Mirzais or Qadianis* are the followers of Mirza Ghulam Ahmad of Qadian in the Punjab. This religious leader claimed to be the last Imam, *viz.*, the Mehdi whom the Musalmans expect to appear on the approach of the last day of Judgment, as also the Christ, to whose return to this world Christians look forward. He asserted that Christ did not ascend to Heaven as is believed by Christians and Mohamedans, but after three days' crucifixion, was removed by one of His apostles who, taking Him to his house, applied the *Marham-i-Isa* (Christ's Ointment) that cured all His wounds. According to the Mirza, Christ then fled

**C.f.* last sentence of § 142, page 99.

away stealthily and finding his way into Tibet*, there propagated His religion. Thence He travelled to Kashmir where He died a natural death. The Ahmadis do not, thus, believe Christ to be still living. Early in the decade under review a deputation of the Ahmadis went to Kashmir and there identified a grave in *mohalla* Khanayar of Srinagar as the tomb of Christ. The Kashmiris, however, state that it is the tomb of an Israelite prince named *Yuzasf* (Joseph). Though Mirza Ghulam Ahmad is now dead, his following subsists. This form of belief does not appear to have made any real headway among the natives of this State, except perhaps in the conversion of a few individuals in Punch. Scattered instances of its followers are, however, reported from Mirpur and Jammu, but they are principally men from the Punjab. The Ahmadis do not say their prayers in the company of any other class of Musalmans. An attempt has this year been made to construct a sectarian mosque for this class at Jammu.

(*c*) *Nurbakhshis* are peculiar to Laddakh. The sect is named after Syed Nurbakhsh Khorasani, who was only a disciple of Syed Ali Hamdani, the Kashmir saint. He and his son Shah Qasim Faiz Bakhsh have been instrumental in the extensive propagation of Islam in the country beyond the Zojila. In the sense of the followers of Syed Nurbakhsh, the whole of Baltistan once used to be Nurbakshi; but the term has a special significance now. Shams-ud-din Iraqi is known to have done a great deal in promulgating the Shia doctrines in Kashmir, and he appears to have turned his thoughts to Baltistan after having spent his efforts at the former place. He found the Musalmans of Kargil and Skardu as impervious to his doctrines, and contrived a compromise between Sunnism and Shiaism, which is represented in the beliefs and practices of the present day Nurbakhshis. In due course of time and with additional influences, religious as well as political, gained subsequently from Persia, most of these people became positively Shias†, until the Nurbakhshis are now confined to Chorbat, Khapalu, Kiris, and Parkuta *ilaqas* and to a few villages in Kargil tehsil, and even there are found only sparingly‡. They represent, thus, the stage of transition between Sunnism and Shiaism. Their number is dwindling daily and those that have failed to pass over to Shiaism are now becoming *Ahl-i-hadis*, under an influence exercised by the followers of the latter sect from the Punjab and elsewhere. The doctrines of Wahabism are being readily accepted by the Nurbakhshis, because their beliefs and practices conform so much to Sunnism, and are so different on material points from Shiaism. The Nurbakhshi, for example, does not believe in the *Muta* form of marriage, says his prayers in congregation (*ba jamaat*) and says them five times with his hands raised to the breast, bathes and performs ablution in Sunni style, believes in the *Khilafat* of the first three Caliphs of the Prophet, as well as of Ali, and performs obsequial ceremonies like the Sunnis.

(*d*) *Maulais* are the followers of H. H. Sir Agha Khan and are confined to the Frontier *Ilaqas* of Gilgit. Their total has been compiled separately at the present Census§. Not much reliable detail could be obtained of the tenets of this faith, but they seem to be allied more to Shiaism than to anything else. The sect is alleged to be no other than the *Ismailia*, which originates from Hazrat Ismail, the son of Hazrat Imam Jaafar Sadiq. The followers have all along been regarding the existing successor of Ismail as their religious leader, irrespective of the personal qualifications of the man in office. The local Maulais consider praying and fasting to be unshirkable religious duties, but the idea being that the devotion in their performance ought to be of so intense a nature that one should lose all consciousness and be, as it were, divestedof all the five senses, and this state being practically unattainable, the Maulais here neither say their prayers nor keep the fast. They partake freely of liquor, even though this is not permitted by their religion. An all-round laxity as to religious performances is observable among these people, and is explained by the fact that they hold their salvation lies merely in the carrying out of the orders of the ruling Imam, a visit to whose person is considered a substitute for pilgrimage either to Mecca or Karbala. There are local representatives of Sir Agha Khan, whose office is as hereditary as his own. They recover *Ushur* (tithe) on his behalf. The Maulais are characterised by a keen sense of fellow-feeling.

* The resemblance of the god-head of the Tibetan Budhism (*kanjuk sum*) as also the ten religious duties with the Christian Trinity and Ten Commandments may have lent a support to this view.

† *Vide* 136 *supra*, concluding remarks.

‡ They are included in the Sunni totals which for Laddakh district as a whole amount to 43,574.

§ It is 24,910 *Vide* § 136 *ante*.

(*e*) *Naqshbandi* is the latest development of sectarianism, a tendency that seems so pronounced among the Musalmans of the Punjab. It originates from Syed Jamaat Ali Shah of Alipur, who is still living. He has a large following in the Punjab as also in the submontane plains of this State. His school is chiefly a vindication of the doctrine of *Hayat-i-nabi* and as such is in direct opposition to Wahabism. These people show a much greater reverence for the Prophet, and deprecate his being treated as a man. Recently the preaching by some of the followers of these doctrines at Jammu caused much heart-burning among the Ahl-i-hadis of that locality. The local authorities were compelled to adopt measures for the preservation of the peace, which was reported to be in danger.

(*f*) Among the recent schisms, reference may also be made to the split between the followers of the two chief Pîrs at Srinagar: (*i*) Those called Shah Hamadani hold that *Moammar-i-Habashi*, having seen the Prophet in a dream, must be treated as one of his companions (*sahabis*), and that it is permissible to repeat the prayer "*Ya Shaikh Abdul Qadir Jilani Shai-un-lillah*" (Oh! Shaikh Abdul Qadir Jilani, give me something, for God's sake); while (*ii*) the followers of Mir Waiz deprecate these beliefs. The difference amounts merely to the propriety or otherwise of saint worship, but it was so acute in 1910 that, but for precautionary measures, the parties would have come to blows.

Causes of conversion—past and present

149. Various allegations are made as to the introduction and spread of Mohamedanism in this country. Some say that coercion and political influence was the cause, and the instance of the Kashmir King Sikandar, the iconoclast, is cited, but there were bigoted rulers as well as liberal and tolerant rulers. A notable example of the latter was Sultan Zain-ul-Abedin, whose name is a byword in the Valley to the present day for tolerance, impartiality, kindness and equal treatment of his subjects, without distinction of caste or creed. Others ascribe it to the spiritual influence of the Mohamedan priests and missionaries; others, again, to worldly temptations of wealth, *jagirs* or intermarriage. Taken individually, none of these causes could have brought about the wholesale conversion that is characteristic of the Chibhal *ilaqa*, Kashmir Province, Gilgit district and Skardu and Kargil tehsils. It is all these forces combined, and joined to the historical events of the Mohamedan invasions, political as well as commercial, from the North, that account for the conversion of the major portion of the State into a Mohamedan country. Scarcely any conversions take place at the present day, except by means of the exercise of free judgment and conviction of the truth of Islamic principles and virtues, or as a result of relations between the sexes of the members of the two different religions.

External appearances of the various communities

150. At the end of this chapter, it may be interesting to note some external characteristics of the followers of the various religions and sects that are observable here. The Hindus wear the *chotia* (the scalp-lock), the Sikh long hair, covering the head, the Bodh the Chinese pig-tail* and the Balti Shia the *kullain* or *zulf* (shaving the head in the centre from the forehead across the crown and down to the nape of the neck). The Musalmans generally wear a beard and clip the moustache, so as to keep the lips clean. The style of dress varies with the locality, and is governed more by climatic conditions than religious persuasions. The *pheran* of the Kashmiri Pundit will, nevertheless, be found to be of a somewhat different cut from that of the Kashmiri Musalman, and the manner of tying the turban is a distinctive feature of the former as well as of the Kashmiri Shia. The head-gear of the Bodh is also peculiar to him. It consists of a woollen, flat-topped *kantop* with its lower ends folded up and as such looking like a felt hat. The Kashmir Punditani is distinguished by the girdle she ties round the waist, over her cloak. The Sunnis and Moulais say their prayers with their hands folded over the navel, the Nurbakhshis with hands raised to the chest, while the Shias allow their hands to hang beside the body. The priests of the Shias, especially in Kashmir, wear a green or black turban and cloak, while those of the Sunnis, who are not partial to colours, appear in white.

* The Lamas are an exception; their head is clean shaven.

SUBSIDIARY TABLE I—*General distribution of the population by religion*

Religion and Locality	Actual Number in 1911	Proportion per 10,000 of population in			Variation per cent (increase + decrease —)		Percentage of net variation
		1911	1901	1891	1901—1911	1891—1901	1891—1911
1	2	3	4	5	6	7	8
	MUSALMAN						
Entire State ...	2,398,320	7,594	7,416	7,051	+11·3	+20·2	+33·7
I.—The Submontane and Semi-mountainous Tract	328,612	5,119	...	...	...	...	...
II.—The Outer Hills ...	624,681	6,535	...	...	...	...	...
Jammu Province ...	*953,293*	*5,966*	*5,762*	*5,540*	*+8·7*	*+9·9*	*+19·5*
III.—The Jhelum Valley (Kashmir Prov.)	1,217,768	9,402	9,364	9,305	+12·4	+22·7	+37·9
IV.—The Indus Valley (Frontier Districts)	227,259	8,574	8,566	7,283	+16·9	+71·7	+100·8
	HINDU						
Entire State ...	690,390	2,186	2,372	2,720	+·2	—·4	—·2
I.—The Submontane and Semi-mountainous Tract	306,422	4,773	...	...	...	...	...
II.—The Outer Hills ...	320,017	3,348	...	...	...	...	...
Jammu Province ...	*626,439*	*3,921*	*4,116*	*4,385*	*+·04*	*—·8*	*—·7*
III.—The Jhelum Valley (Kashmir Prov.)	62,414	482	524	636	+2·8	+·6	+3·6
IV.—The Indus Valley (Frontier Districts)	1,537	58	98	17	—26·9	+870·6	+493·4
	BUDHIST						
Entire State ...	36,512	116	121	116	+4·2	+18·4	+23·3
I.—The Submontane and Semi-mountainous Tract	...	...	...	...	...	...	...
II.—The Outer Hills ...	452	5	...	...	...	...	...
Jammu Province ...	*452*	*3*	*32*	*30*	*—90·6*	*+10·2*	*—89·4*
III.—The Jhelum Valley (Kashmir Prov.)	3	...	...	...	+100·0	...	+100·0
IV.—The Indus Valley (Frontier Districts)	36,057	1,360	1,332	1,629	+19·3	+19·4	+43·2
	SIKH						
Entire State ...	31,553	100	89	45	+22·2	+126·6	+176·8
I.—The Submontane and Semi-mountainous Tract	5,942	93	...	...	...	...	...
II.—The Outer Hills ...	10,717	112	...	...	...	...	...
Jammu Province ...	*16,659*	*104*	*86*	*41*	*+27·0*	*+121·3*	*+181·1*
III.—The Jhelum Valley (Kashmir Prov.)	14,772	114	109	58	+16·8	+130·9	+169·9
IV.—The Indus Valley (Frontier Districts)	122	5	3	...	+56·4	+100	+100
	CHRISTIAN						
Entire State ...	975	3	1	1	+131·0	+93·6	+347·2
I.—The Submontane and Semi-mountainous Tract	643	10	...	...	...	...	...
II.—The Outer Hills ...	29	...	...	...	...	...	...
Jammu Province ...	*672*	*4*	*1*	...	*+366·2*	*+215·2*	*+1,360·8*
III.—The Jhelum Valley (Kashmir Prov.)	218	2	2	1	—10·6	+68·2	+50·3
IV.—The Indus Valley (Frontier Districts)	85	3	1	2	+157·5	+22·2	+214·8
	JAIN						
Entire State ...	345	1	1	2	—21·9	—25·5	—41·8
I.—The Submontane and Semi-mountainous Tract	342	5	...	...	...	...	...
II.—The Outer Hills ...	3	...	...	...	...	...	...
Jammu Province ...	*345*	*2*	*3*	*4*	*—21·4*	*—26·4*	*—41·8*
III.—The Jhelum Valley (Kashmir Prov.)	...	...	...	...	—100	+100	...
IV.—The Indus Valley (Frontier Districts)	...	...	...	...	—100	+100	...
	ZOROASTRIAN						
Entire State ...	31	...	...	...	+181·8	+22·2	+244·5
I.—The Submontane and Semi-mountainous Tract	5	...	...	...	...	...	...
II.—The Outer Hills ...	...	...	...	...	...	...	...
Jammu Province ...	*5*	...	...	...	*+100*	*—100*	*+400*
III.—The Jhelum Valley (Kashmir Prov.)	26	...	...	...	+136·3	+37·5	+225
IV.—The Indus Valley (Frontier Districts)	...	...	...	...	...	...	...
	OTHERS						
Entire State ...	...	...	...	65	—100	—99·6	—100
I.—The Submontane and Semi-mountainous Tract	...	...	...	...	...	...	...
II.—The Outer Hills ...	...	...	...	...	...	...	...
Jammu Province ...	...	...	...	...	*—100*	*+100*	*—100*
III.—The Jhelum Valley (Kashmir Prov.)	...	...	1	...	—100	+100	—100
IV.—The Indus Valley (Frontier Districts)	...	...	...	1,069	—100	—100	—100

NOTE.— The religions are arranged in this table in the order of their numerical strength.

SUBSIDIARY TABLE II—*Distribution by districts of the main religions*

District and Natural Division	Number per 10,000 of the population who are: Hindu			Musalman			Budhist			Sikh		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13
ENTIRE STATE ...	2,186	2,372	2,720	7,594	7,416	7,051	116	121	116	100	89	45
I.—The Submontane and Semi-mountainous Tract	4,773	...	...	5,119	...	...	...	...	...	93	...	...
Jammu District ...	6,002	...	...	3,877	...	...	...	...	...	97	...	...
Jasrota „ (Jasmirgarh and Kathua tehsils only)	7,032	...	...	2,928	...	...	...	...	...	12	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	2,162	...	...	7,720	...	...	...	...	...	117	...	...
II.—The Outer Hills ...	3,348	...	...	6,535	...	...	5	...	...	112	...	...
Jasrota District (Basohli tehsil only)	8,489	...	...	1,509	...	...	2	...	...	1	...	...
Mirpur District (Kotli tehsil only)	824	...	...	9,125	...	...	...	...	...	49	...	...
Udhampur „ ...	6,062	...	...	3,912	...	...	20	...	...	6	...	...
Riasi „ ...	3,912	...	...	6,065	...	...	...	...	...	24	...	...
Bhadarwah *Jagir* ...	6,113	...	...	3,887	...	...	...	...	...	...	...	...
Punch *Ilaqa* ...	658	...	...	9,051	...	...	...	...	...	288	...	...
Total of Jagirs ...	*1,209*	*1,253*	...	*8,526*	*6,743*	...	...	...	...	*259*	*233*	...
Jammu Province ...	3,921	4,116	4,385	5,966	5,762	5,540	3	32	30	104	86	41
III.—The Jhelum Valley (Kashmir Province)	482	524	636	9,402	9,364	9,305	...	...	...	114	109	58
Kashmir North ...	237	...	...	9,684	...	...	...	...	...	99	...	...
„ South ...	748	...	...	9,209	...	...	...	...	...	40	...	...
Kashmir Valley ...	*525*	*571*	...	*9,408*	*9,364*	...	...	...	...	*65*	*61*	...
Muzaffarabad District ...	241	248	...	9,369	9,358	...	...	...	...	390	393	...
IV.—The Indus Valley (Frontier Districts)	58	98	17	8,574	8,566	7,283	1,360	1,332	1,629	5	3	...
Laddakh District ...	23	...	...	8,040	...	...	1,932	...	...	2	...	...
Gilgit „ ...	340	...	...	9,628	...	...	...	...	...	24	...	...
Frontier *Ilaqas* ...	54	...	...	9,941	...	...	...	...	...	4	...	...

SUBSIDIARY TABLE III—*Christians. Number and variations*

District and Natural Division	Actual number of Christians in			Variation per cent		
	1911	1901	1891	1901—1911	1891—1901	1891—1911
1	2	3	4	5	6	7
ENTIRE STATE ...	975	422	218	+131	+93·6	+347·2
I.—The Submontane and Semi-mountainous Tract	643	...	...	...	...	...
Jammu District	463	...	...	...	...	...
Jasrota „ (Jasmirgarh and Kathua tehsils only)	170	...	...	...	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	10	...	...	...	...	...
II.—The Outer Hills	29	...	...	...	...	...
Jasrota District (Basohli tehsil only) ...	...	...	...	...	...	...
Mirpur „ (Kotli tehsil only) ...	...	...	...	...	...	...
Udhampur „	...	...	...	...	...	...
Riasi „	1	...	...	...	...	...
Bhadarwah *Jagir*	...	...	...	...	...	...
Punch *Ilaqa*	28	8	...	+250	...	...
Jammu Province	672	145	46	+366·2	+215·2	+ 1,360·8
III.—The Jhelum Valley (Kashmir Province)	218	244	145	−10·65	+68·2	+50·3
Kashmir North	39	...	...	...	...	...
„ South	162	...	...	...	...	...
Kashmir Valley	*201*	*235*	...	*— 14·4*	...	...
Muzaffarabad District	17	9	...	+ 88·8	...	...
IV.—The Indus Valley (Frontier Districts)	85	33	27	+157·5	+ 22·2	+214·8
Laddakh District	63	5	25	+ 1,160	— 80	+ 152
Gilgit „	21	28	2	— 25	+ 1,300	+ 950
Frontier *Ilaqas*	1	...	...	...	...	...

SUBSDIARY TABLE IV—*Races and sects of Christians (actual numbers)*

Sect	European		Anglo-Indian		Native		Total		Variation + or —
	Male	Female	Male	Female	Male	Female	1911	1901	
1	2	3	4	5	6	7	8	9	10
All Sects ...	134	116	9	7	475	234	975	422	+553
Anglican Communion	87	84	4	2	10	7	194	236	—42
Baptist	1	...	...	2	...	...	3	...	+3
Congregationalist	3	5	...	...	...	1	9	...	+9
Lutheran (Moravian Mission)	3	8	...	...	29	22	62	...	+62
Minor Protestant denominations	...	...	...	...	6	2	8	...	+8
Presbyterian	15	9	...	...	401	192	617	41	+576
Protestant (unsectarian or sect not specified) ...	2	2	...	1	1	...	6	...	+6
Roman Catholic	16	8	4	...	15	8	51	33	+18
Sect not returned	6	...	1	2	13	2	24	112	—88
Indefinite beliefs	1	...	...	...	...	...	1	...	+1

SUBSIDIARY TABLE V—*Distribution of Christians* per mille (*a*) *races by sect and* (*b*) *sects by race*

Sect	Races distributed by sect				Sects distributed by race			
	European	Anglo-Indian	Native	Total	European	Anglo-Indian	Native	Total
1	2	3	4	5	6	7	8	9
Anglican Communion	684	375	24	199	881	31	88	1,000
Baptist	4	125	...	3	333	667	...	1,000
Congregationalist	32	...	1	9	889	...	111	1,000
Lutheran (Moravian Mission)	44	...	72	64	177	...	823	1,000
Minor Protestant denominations	...	...	11	8	...	...	1,000	1,000
Presbyterian	96	...	836	633	39	...	961	1,000
Protestant (unsectarian or sect not specified) ...	16	63	2	6	667	166	167	1,000
Roman Catholic	96	250	33	52	471	78	451	1,000
Sect not returned	24	187	21	25	250	125	625	1,000
Indefinite beliefs	4	...	...	1	1,000	...	...	1,000
Total ...	1,000	1,000	1,000	1,000	...	...	...	...

SUBSIDIARY TABLE VI—*Religions of Urban and Rural population*

Natural Division	Number per 10,000 of urban population who are							Number per 10,000 of rural population who are						
	Hindu	Sikh	Jain	Budhist	Zoroastrian	Musalman	Christian	Hindu	Sikh	Jain	Budhist	Zoroastrian	Musalman	Christian
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ENTIRE STATE ...	2,939	100	11	55	1	6,876	18	2,107	100	...	122	...	7,670	1
I.—The Submontane and Semi-mountainous Tract	6,007	255	53	...	1	3,629	55	4,638	75	...	...	...	5,282	5
II.—The Outer Hills ...	5,211	133	1	1	...	4,647	7	3,291	111	...	5	...	6,593	...
Jammu Province ...	5,760	218	36	...	...	3,946	40	3,808	97	...	3	...	6,090	2
III.—The Jhelum Valley (Kashmir Province)	1,836	50	...	...	1	8,106	7	251	125	...	...	...	9,623	1
IV.—The Indus Valley (Frontier Districts)	368	30	...	815	...	8,762	25	32	3	...	1,405	...	8,559	1

CHAPTER V

AGE

Object of the Chapter

151. Age statistics in relation to sex, marriage, education, infirmities and factory occupations will be considered in the chapters devoted to those subjects. The discussion, here, will be confined to a consideration of the conclusions to be drawn from the statistics as touching the longevity and fecundity of the people, and the variations in the age distribution, which have been registered from Census to Census. Certain minor points affecting the age figures, such as the extent to which their accuracy can be relied upon, the ways and means adopted by the people for computing age, and the instructions given for recording it at the Census, will also have to be animadverted on as side-issues to the main subject.

Age statistics

152. The principal table containing full details of age is Imperial Table VII, which also gives statistics of sex, civil condition and religion at the various age periods, but the element of age also finds its way into Imperial Table VIII, regarding education, Part I Table XII in respect of infirmities and XV-E in regard to factory occupations. All these tables give absolute figures, and at the end of the chapter will be found a set of six * subsidiary tables containing the proportional figures of age in reference to sex, religion, selected castes, etc., and also of inter-censual variations.

Means of remembering age, and measures locally used

153. The conditions governing the recollection of age by the people of the State are common to every other part of India, and call for no lengthy discussion. As regards the Hindus, Sikhs and Bodhs, the use of horoscopes, as also the observance of birthday ceremonies, enables them to give their ages with fair accuracy. Among the Musalmans there are no means of remembering age correctly, except, perhaps, in the case of the more advanced sections, whose elders may happen to have made a note of the date of their birth, or who bear a chronological name. The Shias here, as a class, have a better idea of their age than the Sunnis. Education, residence in rural or urban areas, and social position have also some bearing on this subject: the educated people, the residents of towns and cities, those of higher castes and social status have a better knowledge of their age than the ignorant villagers of the agricultural class. Sex, too, affects the question. The age of males can be ascertained more easily by appearance than that of females. The latter, however, are known to have a better memory of their own age as well as of that of others. The influence of social customs is apparent from the fact that the age of *purdah* ladies can only be learnt from their male relatives, that the Rajput considers it derogatory that the age of his female relatives should be made public, that the Brahmans, Kshatryas and Vaishyas, who favour child-marriage, are naturally prone to underrate the ages of their unmarried girls, and that Musalman widows of marriageable age are inclined to understate their years. The last is also the tendency of the public women here as everywhere else. The Sadhûs, and elderly people of both sexes, are tempted to exaggerate their age, with the desire of eliciting greater respect from the young and in order to show the possession, in the one case, of a greater amount of religious sanctity and, in the other, of a wealth of worldly experience. Again, superstition plays its own peculiar part in this connexion; in Jammu a fond mother is loth to give the precise age of her child, lest it should fall under an evil eye. The number of months, or years, thus withheld, are considered to be an advantage, as it is thought the gods might also forget them and the child be allowed to live as long again.

The tendency to plump on some favourite numbers is also very pronounced: 2, 5, 10, 12 and 20 are the numbers in vogue in various parts of the State; '10-12', '20-25' '30-40' are very common answers to questions as to age in Jammu and Kashmir Provinces; in Laddakh the measure used is 12,

* The other four subsidiary tables could not be prepared here for want of vital statistics.

and it is locally called *luskûr*; the Bodhs, as well as the local Musalmans, give their age in fractions or multiples of 12; and in Gilgit the favourite number is 20. In every part of the country the ignorant masses recall their age by association with some important physical or political event—the occurrence of flood, famine, earthquake, a visitation of cholera, small-pox or any other epidemic, the death or accession of the ruling chief or other important personage or official, or any administrative event such as Settlement, Census, etc. In Gilgit Agency the people are reported to "tell their age fairly accurately by estimating the number of times they have kept the *Ramazan* fast." Everywhere the heads of the family try to remember the ages of their juniors.

Instructions for recording age

154. In the face of so much uncertainty as to age, the general instruction that the enumerator should enter only the completed number of years as the age of the person concerned could be of little avail; nor could he be allowed to accept blindly the mere statements of the people in this relation. It was, therefore, distinctly prescribed that the enumerator should use his own intelligence and test the age given with the appearance and make other necessary inquiries before entering it in the schedule. This measure in itself could have hardly sufficed to ensure accuracy in our age statistics as the majority of the enumerators, being men of the poorest educational qualifications, were often without a clear notion of the age-standard—indeed, many an enumerator had no accurate knowledge of his own age.

Value of age figures

155. In view of all these circumstances, a punctilious accuracy cannot be claimed for the age statistics here, but that they are no worse than those of any other State or Province in India will be evident from the following considerations. The preliminary record was mostly (and certainly in all cases of gross inefficiency on the part of the enumerator) prepared by the supervisor, and this Census official may well be credited with a fairly accurate conception of age-standard. The people, moreover, who actually carried out the enumeration, were, in every case, men fully possessed of local knowledge of their respective beats, and no deliberate concealment or over-statement of age could have escaped their notice and remained unrectified. Again, the causes affecting the age returns having been constant from decade to decade, must be taken to have influenced the figures of all censuses equally and in the same direction, and their utility for purposes of comparison could have scarcely been impaired at any of the three regular enumerations that have taken place in the State. The age-periods adopted in the final tables for the exhibition of the statistics also go a great way towards smoothing away the discrepancies. Above all, the law of large numbers is in itself a great obliterating force in the case of errors made in individual cases. The age statistics should not, therefore, be discarded as altogether useless, particularly so in this State where—owing to the absence of all vital statistics worthy the name—they are the only means of judging of the comparative longevity and fecundity of the people.

Age distribution by annual age-periods

156. Whatever else Subsidiary Table I may show, the figures against the various years of age pointedly illustrate the tendency of the people in quoting their ages to prefer even numbers to odd, also the partiality shown to the figure 5 and its multiples. In examining the figures of infants, in which term are comprised all children under twelve months, it will further be observed that the proportion of females is greater. This excess is maintained till the age of 15, after which the number of females begins to decline. This points to the fact that although the trend of Nature in this part of the country is to produce a large number of females, their proportion is reduced during the child-bearing age because of the destructive conditions of child-birth prevailing in this backward land. Except in urban areas, no midwives exist, and the arrangements for accouchement are very

defective. In the Frontier, as also in the hilly parts of the other provinces of the State, absolutely no skilled help is available, the female relatives rendering such assistance as is possible. Another point brought out by this table is that males attain to a higher degree of longevity than females; from 90 upwards the disproportion between the sexes becomes very marked, until the female element ceases to exist after 101. The longest life registered, according to the specimen figures dealt with in this table, is 122 years, as against 140 of the last Census. This may be due, partly, to a larger number of deaths among persons of advanced years owing to the prevalence of famine, pestilence and plague and partly to the greater accuracy of the new figures, from which all exaggerations and over-statements have been rigorously excluded.

By quinquennial age-periods

157. Subsidiary Table II gives details by natural divisions and provinces, as well as for the entire State, of age distribution by quinquennial periods, except in the case of children up to the age of 5 years. The latter are exhibited by annual age periods in respect of the State. The figures show the age structure of the population of the State, as it now stands, to be normal – children, people of reproductive age and old persons are in fairly natural proportions, at least as far as those proportions exist in India. But to reach a true conception of the constitution of the population with reference to age, it is essential that the provincial figures should be scrutinized in detail. The figures of Kashmir relating to age-periods at the two ends of life stand in marked contrast to those of Jammu, on the one side, and Frontier on the other. That Kashmir possesses a much larger number of children and a much smaller number of old people will be evidenced by the marginal abstract, in which percentages have been worked out on the basis of the figures of both the sexes. This indicates the close relation that exists between fecundity and longevity, which usually vary inversely. The Kashmiri race is known for its fecundity, and it is quite in the order of things that its members should not attain to a great old age. The decay of certain barren races in Jammu has already been referred to, and but for the fast-breeding Balti, the inhabitants of the rest of the Frontier tracts, and especially of the polyandrous Laddakh, are anything but prolific. Another remarkable feature of the age distribution is that in the provincial figures, the largest proportion is possessed by '20—40' and the smallest, among reproductive ages, by '15—20.' That this is uniformly the case with the figures of the previous censuses of this State as also with the new age statistics in most other parts of India, only represents a natural state of affairs in this country. Among the causes, however, that explain this abrupt rise and fall at these consecutive age-periods may be mentioned the influence of marriage on age statistics: Unmarried people, especially females, are prone to understate their age, and married persons with children overstate it. The tendency to understate age asserts itself once again when the people begin to be really old. The age grade '15–20', in this way, loses and '20–40' gains doubly.

Province	0—10	60 & over
Jammu ..	28	6
Kashmir ..	32	5
Frontier ..	29	8

By religion

158. Subsidiary Table III contains the age detail in respect of the four main religions of the State. The proportions worked out there are by 10,000 of each sex. In the abstract on the margin, percentages for males alone are shown. It will be seen from them that the Sikh and Musalman communities have the largest proportion of younger people (0-15), and the Hindus and Budhists the smallest. The contrast is particularly pointed in the case of children up to the age of five, Budhists (8·9), Hindus (11·1), Sikhs (14·9) and Musalmans (15·3) being in a progressive order of fecundity.

Religion	Ages of males						
	0—5	5—10	10—15	15—20	20—40	40—60	60 & over
Hindu ..	11·1	11·7	10·9	8·3	32·1	17·9	8·0
Sikh ..	14·9	15·5	12·1	9·0	28·4	14·4	5·7
Budhdist ..	8·9	11·1	9·0	8·6	31·0	20·6	10·8
Musalman ..	15·3	15·3	12·0	8·8	28·4	14·1	6·0

Polyandry is the explanation for the sterility of the Budhists; early marriage, absence of widow marriage, and defective social and moral conditions prevailing among certain hill tribes of Jammu, all combine to restrict procreation and growth of population in the case of the Hindus; and the large number of children among the Sikhs and Musalmans owe their existence to the prevalence of the custom of marriage at a mature age, and the remarriage of widows. It is interesting to note that the percentages at the prime of life (20-40), when productivity is at its height, are just the reverse of what they are in early life, the Sikhs and Mohamedans each having 28·4 persons in every hundred of that age, the Hindus and Budhists 32·1 and 31·0 respectively. The former set, thus, reproduces a larger number of children with a smaller number of persons of child-bearing age. This would show that the Sikhs and Musalmans are assisted in the rate of propagation not only by their social practices, but also by Nature. And as regards longevity, it is of course the highest with the celibate Budhist, the proportion of males of 60 years and over in his case being very nearly 11 per cent.

By caste

159. The figures of age distribution, among selected castes, tribes and races, displayed in Subsidiary Table IV, lead us to some very interesting propositions relative, principally, to *Hindu* races: (*a*) Fecundity is at its lowest point among the Aroras, the number of their male children being 82 *per mille* only; next come Rajputs and Thakkars with 105 and 104 respectively; the average fecundity is reached by the Brahmans (109) and the Meghs (112); while the Chamiar (127) is the most prolific of all. Procreation among the upper classes is thus found to take place on a much smaller scale than among the lower. This reveals another* inverse ratio in regard to fecundity, *viz.*, that which it bears to the social status; (*b*) The sex distribution among Rajput children—only 88 girls as against 105 boys—seems to be very significant, and should excite the vigilance of the authorities in order to ascertain whether, despite all denials to the contrary, some trace of female infanticide does not still linger among these people, especially such as live in the interior of the country†. The disproportion in the sexes, at all events, argues a striking neglect of female children, most of whom do not seem to survive the age of five ‡; (*c*) The figures in this subsidiary table also illustrate the principle that races with a low fecundity have a larger proportion of persons in the reproductive age (15-40) and a smaller proportion of the aged (40 and over).

Among the *Mohamedans*, the Yashkuns of Gilgit seem to be the most prolific, with 177 *per mille* of male children of '0-5' and 215 of '5-12' years of age; the Brukpas and Baltis of Laddakh with 179 and 152 respectively, are an easy second; and the breeding capacity of the Kashmiri is manifested by 160 males and 175 females of the Dars. The large community of the Gujjars of this State maintains its position as a very rapidly growing race with 158 and 202 *per mille* of males and 176 and 209 females at '0-5' and '5-12' respectively.

The percentages given in the margin corroborate all these facts, and also show the influence of conversion to Islam and consequent change of social practices wrought on the old races of the land in the matter of their numerical development. In the case of Brahmans the figures of the Hindu Brahmans and Mohamedan Dars have been taken as the bases for working out these percentages; among the Kshatryas, the Hindu Rajputs have been

Caste, race, tribe, etc.	0—5		15—40		40 and over	
	Hindu	Musalman	Hindu	Musalman	Hindu	Musalman
Brahman ..	11·0	16·0	40·5	38·0	26·0	19·5
Kshatrya ..	10·5	16·0	42·0	31·3	41·3	23·4
Vaishya ..	8·2	15·5	45·3	39·3	26·5	19·2
Sudra ..	13·0	15·1	38·0	39·5	23·0	18·0

* *C.f.* § 157, p. 112.

† It is in the *maidani* and *kandi* tracts that prejudice against female children will be found to be the strongest and the evil consequences of such an attitude more pronounced. In the Outer Hills, or elsewhere, where the custom of cross marriages and of receiving cash remuneration for girls given in marriage prevail, absolutely no incentive for female infanticide can exist.

‡ For a further discussion of these matters see the next chapter.

compared with the Mohamedans of the Bains clan; among the Vaishyas the Aroras with Ganais, and among the Sudras the Chamiars with Hanjis. The figures of the Meghs, as they stand in the subsidiary table, would mislead but for explanation. The Hindu Meghs have 112 *per mille* males and 130 females of '0-5' as against 200 and 67 respectively of the Musalman Meghs. This ought not to be taken to imply any generative deterioration among these people owing to a change of their religion. The fact is that very few Mohamedan Meghs have been returned in the State, *viz.*, 19 males against 6 females, and it is obvious that conversion to any religion is easier and far more common in the case of males than females.

Distribution of age in cities

160. A separate statement is printed as Appendix V at the end of the chapter, exhibiting the detail of age distribution as between cities and villages. The smaller towns treated as such at the present Census have, for the purposes of these statistics, been included in the rural area. The distinctive feature of these statistics is, as might well be expected, that there is a larger proportion of able-bodied males ('15-20' and '20-40') and a smaller of the old and aged (60 and over) in cities than in villages, for the simple reason that the attractions of labour, trade and service are by far the strongest in the former case. At the same time, fecundity is larger in rural areas simply because of the greater healthiness of country life. Another reason for fewer children in cities is the absence of the families of most of those engaged in trade and service, especially in that of the military kind.

These points are brought out in greater prominence by the marginal statement, which also gives comparative figures of the preceding Census. An examination of the latter discloses but little variation except perhaps for a further decrease among the children in municipal and an increase in rural areas, which is, however, not reflected by a corresponding improvement in the percentages of the grown-ups, nor of the aged. The fact that the poorer people in cities—and these form the largest majority—have felt to a greater extent the pinch of adversity brought about by floods, scarcity and pestilence, may be urged as a possible, though only a partial, explanation of this state of the statistics.

Year and sex		0—5		20—40		60 and over	
		City	Country	City	Country	City	Country
1901	Male ..	11·0	14·0	34·3	29·0	4·5	6·1
	Female..	14·5	15·4	33·3	29·9	3·9	5·7
1911	Male ..	10·8	14·5	34·2	29·0	4·9	6·6
	Female..	13·5	15·8	33·2	30·3	4·7	5·4

Fecundity and longevity

161. Little remains to be said here concerning the fecundity and longevity of the people after all that has been said under the various heads dealt with in the foregoing paragraphs. It is nevertheless necessary to refer to Subsidiary Table V for a detail, from the territorial standpoint, of the statistics relating to this subject. Taking the percentages of the entire State, 77 children in a hundred persons of reproductive age and 183 in a hundred of married females of child-bearing age, as a standard for comparison, it will be noticed that fecundity falls to the lowest point in Basohli Tehsil (61 and 152 respectively) the reason for which will bear no further repetition, and with the fast-breeding races inhabiting Punch (86 and 196) Muzaffarabad (88 and 158) and Kashmir North (84 and 191) the highest rate must naturally be reached in those parts. The rate of procreation, however, seems to be the highest, as has been seen in §159, in Gilgit as the proportion based on the number of married child-bearing women in that district is 206.

As to longevity it can be little expected to come to very much in Kashmir and Frontier; and in Jammu, Basohli, Bhimber, and Mirpur tehsils and Riasi district, as also the *jagir* of Bhadarwah, seem to possess the largest number of old people. To judge of the precise extent, however, of longevity in the State it is necessary to compare it with the standards of other countries. Reduced to common denomination the proportion *per mille* of persons of 55 years and over for typical tracts are as given in the margin, and it will be observed from them that although

United Provinces ..	65
Kashmir State ..	79
Scotland ..	96

the number of persons who attain long life here is much fewer than in a European country even with the lowest age proportion, like Scotland, their number is considerably larger than that possessed by the best and, perhaps, the healthiest Province in the plains of British India.

Married females at child-bearing age

162. Subsidiary Table V also gives the proportion of married women of child-bearing age (15—40) over the total number of females in the State. This is highest in the Submontane and Semi-mountainous Tract, *viz.*, 37 per cent as against 36 of the Jhelum Valley and 32 of the Indus Valley, and should no disturbing factor intervene, a larger birth-rate may be looked for in that part in the course of the coming decade. That the situation in this respect has improved for the State as a whole is evident from the fact that the percentage of such women has risen from 33 of the last Census to 34 of the present. This has been more so in Kashmir (36 against 34) where the population may, *cæteris paribus*, develop further, and certainly on a larger scale, than has been the rate there in the decade that has just closed.

Variations

163. When we come to compare* the age figures of the three regular Censuses of the State, large discrepancies are discovered in the early age tables. In the entire State there were 1,692 children in every 10,000 of the age '0—5' in 1891; the proportion fell, in 1901, to 1,462, and has revived, in 1911, to 1,500†. The reason for this is not far to seek. The last Census Report, at page 8, says:

> "*** In the district of Jammu, rain was slight in 1898, and a famine during the ensuing year was the necessary result. Bhimber district suffered from a drought for about three-fourth of the decade. Jasrota was also not free from distress."

In the succeeding paragraph of the Report it is further stated that prices ruled high in consequence, and relief measures had to be instituted on a large scale. All this must have led to a neglect of child-life and the large number of deaths among children at the close of the outgoing decade was necessarily reflected in the Census which followed. A perceptible improvement is observable in the proportions of persons of reproductive age in the figures of 1901, which accounts for a restoration of the balance by the time the present Census came on, though the full strength of the younger population has not yet been completely regained owing to the floods in Kashmir and scarcities in Jammu during the last decade refrence to which has been made so often. The detail given in Subsidiary Table VI might well be supplemented with the percentages worked out in the margin for the three typical age-periods. The latter disclose more pointedly the effects of the famine of 1899-1900 A. D. on the juvenile population of the Jammu Province.

Unit	0—10			20—40			60 and over		
	1891	1901	1911	1891	1901	1911	1891	1901	1911
State ..	30	29	30	30	30	30	7	6	6
Jammu..	29	27	28	31	30	30	6	6	7
Kashmir	35	34	32	30	28	29	5	5	5
Frontier	23	24	29	28	35	31	8	8	8

Mean age

164. The principles enunciated in the last paragraph are further illustrated by the comparison of the mean-age figures made in the margin‡. By 'mean age' is meant the average age of the persons who were alive on the date of the Census, and it should not be confounded either with 'the mean duration of life' or 'the expectation of life at birth', in each individual case. In this sense of the term, it is obvious that mean age would vary in an inverse ratio with the fecundity of the people: the larger number of children forming part of a population must go to reduce the

Unit	1891		1901		1911	
	Male	Female	Male	Female	Male	Female
State ..	24	23	21	24	25	23
Jammu..	19	22	31	21	24	21
Kashmir	21	22	19	19	25	23
Frontier	36	30	26	27	23	26

*Comparative figures are given in Subsidiary Tables II, III, V and VI.

†These figures represent the mean of male and female figures as given in Subsidiary Table II.

‡ Full details of the mean age in respect to the natural divisions and provinces, as also of the main religions of the State, are given in Subsidiary Tables II and III.

mean calculated on the total number of persons of all ages comprising that population. That the averages of the State, taken as a whole, are normal can be ascertained by comparing them with those of other countries. They agree with reasonable approximation with the mean age worked out at the last Census for the whole of India, *viz.*, 24·7, and are distinctly better than, for instance, 26 of Mysore at the present Census. It is, however, the provincial figures that indicate more truly the trend of events in the State, and the vicissitudes through which different areas have been passing within the last twenty years. Taking the male figures as the more reliable, 19 of Jammu in 1891 designates economically more prosperous times and 31 in 1901 distinctly bears the impress of the famine of 1899-1900 A. D. For the fact that the mean age of the province has not gone back to its original level, (it is now 24) the scarcities, as already pointed out, that have from time to time been felt in various parts of Jammu during the decade covered by the present Census, are mainly responsible. The figures of Kashmir, on the other hand, tell a different tale. The new figures of that province clearly bear the mark of injuries done to it by the floods of the last decade, as the mean there has risen from 19 of 1901 to 25 of the present Census. That the Frontier districts have been progressing continuously is proved by the figures of the marginal table of this, as much as of the last, paragraph.

The influence exercised by fecundity over the mean age is borne out still more clearly by the averages worked out in Subsidiary Table III in respect to the followers of the four main religions prevailing in the State.

Religion	Males	Females
Budhist ..	30	30
Hindu ..	27	26
Sikh ..	24	22
Musalman ..	24	22

The figures noted in the margin have been abstracted from that table, and they only verify what has been said in §158 regarding the relative fecundity of those communities. Taking the mean of the age figures of the two sexes, the order in which these classes stand with reference to a progressive rate of fecundity is Budhists (30), Hindus (26·5), Sikhs and Musalmans (23 each), and this is exactly what has been stated before. The mean age standards of these people have been undergoing some slight change from decade to decade, but the variations do not disclose any new points and do not, therefore, merit more than a passing reference.

SUBSIDIARY TABLE I—*Age distribution of 100,000 of each sex by annual periods—Mohamedans only* *

Age	Male	Female	Age	Male	Female
1	2	3	1	2	3
0 ...	4,451	5,127	62 ...	144	95
1 ...	992	1,322	63 ...	79	49
2 ...	2,808	3,541	64 ...	97	72
3 ...	3,431	4,139	65 ...	400	264
4 ...	3,158	3,620	66 ...	74	52
5 ...	3,115	3,357	67 ...	58	30
6 ...	3,103	3,586	68 ...	56	107
7 ...	2,800	3,191	69 ...	36	21
8 ...	3,286	3,283	70 ...	752	414
9 ...	2,417	2,535	71 ...	24	19
10 ...	3,726	3,428	72 ...	59	39
11 ...	1,231	1,350	73 ...	44	70
12 ...	3,894	3,352	74 ...	32	22
13 ...	1,105	1,168	75 ...	394	208
14 ...	1,684	1,809	76 ...	23	19
15 ...	3,165	3,182	77 ...	22	17
16 ...	2,134	2,101	78 ...	36	41
17 ...	888	861	79 ...	9	6
18 ...	2,276	2,553	80 ...	325	265
19 ...	712	769	81 ...	19	19
20 ...	4,766	5,695	82 ...	16	10
21 ...	606	501	83 ...	11	7
22 ...	1,581	1,308	84 ...	11	9
23 ...	583	501	85 ...	33	19
24 ...	996	1,035	86 ...	9	4
25 ...	5,288	5,664	87 ...	3	2
26 ...	687	578	88 ...	4	10
27 ...	676	551	89 ...	0	5
28 ...	947	926	90 ...	83	48
29 ...	325	301	91 ...	3	2
30 ...	5,614	5,831	92 ...	5	3
31 ...	264	197	93 ...	1	1
32 ...	766	616	94 ...	0	4
33 ...	390	251	95 ...	30	1
34 ...	472	339	96 ...	2	1
35 ...	3,505	3,020	97 ...	0	14
36 ...	824	564	98 ...	1	1
37 ...	417	283	99 ...	1	1
38 ...	440	363	100 ...	15	1
39 ...	165	171	101 ...	2	1
40 ...	4,866	5,070	102 ...	1	0
41 ...	193	164	103 ...	0	0
42 ...	393	319	104 ...	2	0
43 ...	196	129	105 ...	3	0
44 ...	243	199	106 ...	1	0
45 ...	2,119	1,608	107 ...	1	0
46 ...	234	151	108 ...	0	0
47 ...	181	115	109 ...	0	0
48 ...	286	284	110 ...	3	0
49 ...	119	140	111 ...	0	0
50 ...	3,723	3,260	112 ...	0	0
51 ...	109	94	113 ...	0	0
52 ...	245	184	114 ...	0	0
53 ...	134	79	115 ...	3	0
54 ...	156	109	116 ...	0	0
55 ...	974	541	117 ...	0	0
56 ...	140	110	118 ...	0	0
57 ...	82	74	119 ...	0	0
58 ...	116	94	120 ...	0	0
59 ...	66	69	121 ...	0	0
60 ...	2,694	2,159	122 ...	1	0
61 ...	115	106			

* Mohamedans forming the chief element of the population of this State, this table has been prepared in respect of them alone.

SUBSIDIARY TABLE II—*Age distribution of 10,000 of each sex in the State and each Natural Division*

Age		1911		1901		1891	
		Male	Female	Male	Female	Male	Female
1		2	3	4	5	6	7
Entire State	0—1 ...	432	477	353	392	422	480
	1—2 ...	111	119	154	158	148	165
	2—3 ...	264	293	282	321	317	356
	3—4 ...	318	353	301	348	363	416
	4—5 ...	305	328	294	320	344	372
	Total 0—5	1,430	1,570	1,384	1,539	1,594	1,789
	5—10 ...	1,444	1,511	1,449	1,505	1,404	1,428
	10—15 ...	1,169	1,062	1,230	1,116	983	819
	15—20 ...	870	876	833	816	784	780
	20—25 ...	800	919	708	832	764	898
	25—30 ...	785	837	763	818	779	855
	30—35 ...	791	783	861	830	826	864
	35—40 ...	555	506	600	532	581	535
	40—45 ...	596	612	654	644	632	638
	45—50 ...	331	284	331	300	366	298
	50—55 ...	440	398	450	384	441	382
	55—60 ...	135	102	132	120	146	113
	60—65 ...	346	301	605	564	700	601
	65—70 ...	73	50				
	70 and over	235	189				
	Mean Age	25	23	21	24	24	23
The Submontane and Semi-mountainous Tract *	0—5 ...	1,234	1,380	...	...	...	...
	5—10 ...	1,348	1,436	...	...	...	...
	10—15 ...	1,194	1,049	...	...	...	...
	15—20 ...	826	824	...	...	...	...
	20—40 ...	3,045	3,128	...	...	...	...
	40—60 ...	1,656	1,582	...	...	...	...
	60 and over	697	601	...	...	...	...
	Mean Age	24	21	...	...	...	...
The Outer Hills *	0—5 ...	1,414	1,517	...	...	...	...
	5—10 ...	1,419	1,477	...	...	...	...
	10—15 ...	1,163	1,054	...	...	...	...
	15—20 ...	826	884	...	...	...	...
	20—40 ...	2,895	3,044	...	...	...	...
	40—60 ...	1,528	1,413	...	...	...	...
	60 and over	755	611	...	...	...	...
	Mean Age	26	22	...	...	...	...
Jammu Province	0—5 ...	1,339	1,463	1,247	1,361	1,440	1,647
	5—10 ...	1,390	1,461	1,339	1,425	1,352	1,395
	10—15 ...	1,176	1,053	1,254	1,150	1,028	870
	15—20 ...	826	860	855	858	784	799
	20—40 ...	2,957	3,077	2,984	3,047	3,045	3,221
	40—60 ...	1,581	1,479	1,661	1,523	1,662	1,474
	60 and over	731	607	660	636	684	594
	Mean Age	24	21	31	21	19	22
Kashmir Province	0—5 ...	1,537	1,705	1,616	1,835	1,921	2,099
	5—10 ...	1,512	1,598	1,637	1,668	1,524	1,515
	10—15 ...	1,182	1,100	1,252	1,115	925	741
	15—20 ...	917	907	817	784	778	762
	20—40 ...	2,890	2,987	2,730	2,858	2,850	3,092
	40—60 ...	1,421	1,296	1,436	1,329	1,498	1,367
	60 and over	541	407	513	411	504	424
	Mean Age	25	23	19	19	21	22
Frontier Districts	0—5 ...	1,452	1,561	1,115	1,234	1,022	1,226
	5—10 ...	1,426	1,366	1,226	1,234	1,151	1,209
	10—15 ...	1,025	910	940	883	909	831
	15—20 ...	916	811	761	695	780	723
	20—40 ...	2,996	3,150	3,636	3,546	2,668	2,881
	40—60 ...	1,411	1,361	1,603	1,555	1,392	1,414
	60 and over	774	841	719	853	2,078	1,716
	Mean Age	23	26	26	27	36	30

* The comparative figures for Submontane and Semi-mountainous Tract and the Outer Hills not being available in respect of the previous censuses, columns 4 to 7 relating to these units are left blank.

SUBSIDIARY TABLE III

Age distribution of 10,000 of each sex in each main religion

Age		1911		1901		1891	
		Male	Female	Male	Female	Male	Female
1		2	3	4	5	6	7
Hindu ...	0—5 ...	1,115	1,268	1,066	1,215	1,220	1,412
	5—10 ...	1,169	1,333	1,186	1,325	1,182	1,263
	10—15 ...	1,091	961	1,167	989	983	820
	15—20 ...	826	857	822	814	803	806
	20—40 ...	3,210	3,216	3,263	3,261	3,226	3,360
	40—60 ...	1,790	1,660	1,803	1,636	1,825	1,658
	60 and over ...	799	705	693	760	761	681
	Mean age ...	27	26	28	28	27	26
Sikh ...	0—5 ...	1,491	1,633	1,381	1,628	1,648	1,824
	5—10 ...	1,552	1,648	1,462	1,500	1,470	1,576
	10—15 ...	1,209	1,096	1,206	1,058	1,098	1,027
	15—20 ...	902	884	886	884	799	842
	20—40 ...	2,837	3,006	2,892	2,967	2,723	2,856
	40 60 ...	1,437	1,281	1,553	1,402	1,623	1,307
	60 and over ...	572	452	621	561	639	568
	Mean age ...	24	22	25	23	16	23
Budhist ...	0—5 ...	895	1,013	774	810	815	869
	5—10 ...	1,114	1,108	1,111	1,071	1,031	1,015
	10—15 ...	899	881	929	904	849	805
	15—20 ...	860	859	871	818	721	746
	20—40 ...	3,097	3,007	3,183	2,855	3,050	3,080
	40—60 ...	2,058	2,083	2,015	1,957	2,231	2,211
	60 and over ...	1,077	1,049	1,117	1,585	1,303	1,274
	Mean age ...	30	30	30	32	32	31
Musalman	0—5 ...	1,532	1,665	1,498	1,653	1,770	1,961
	5—10 ...	1,530	1,567	1,541	1,569	1,512	1,508
	10—15 ...	1,196	1,094	1,254	1,158	995	824
	15—20 ...	883	882	835	816	786	777
	20—40 ...	2,845	2,997	2,820	2,936	2,873	3,101
	40—60 ...	1,409	1,308	1,483	1,381	1,496	1,343
	60 and over ...	605	487	569	487	568	486
	Mean age ...	24	22	24	23	23	23

SUBSIDIARY TABLE IV*

Age distribution of 1,000 of each sex in certain castes

Caste		Male number *per mille* aged					Female number *per mille* aged				
		0—5	5—12	12—15	15—40	40 and over	0—5	5—12	12—15	15—40	40 and over
1		2	3	4	5	6	7	8	9	10	11
Hindu ...	Arora ...	82	139	61	453	265	115	169	64	423	229
	Brahman ...	109	152	74	405	260	122	183	56	395	244
	Chamiar ...	127	181	85	378	229	142	193	60	413	192
	Kashmiri Pundit	109	159	66	426	240	132	195	52	396	225
	Megh ...	112	166	65	394	263	130	171	55	413	231
	Rajput ...	105	159	76	418	242	88	141	48	456	267
	Thakkar ...	104	152	76	413	255	125	172	63	395	245
Musalman	Awan ...	154	209	76	355	206	174	209	61	379	177
	Brukpa ...	179	203	73	348	197	181	180	65	380	194
	Balti ...	152	196	68	387	197	177	172	59	385	207
	Bat ...	151	197	70	382	200	171	196	67	388	178
	Bains ...	159	209	85	313	234	147	177	60	411	205
	Chibh ...	136	204	77	347	236	131	164	59	414	232
	Dar ...	160	197	68	380	195	175	199	65	385	176
	Ganai ...	155	197	69	387	192	174	204	59	387	176
	Gujjar ...	158	202	79	357	204	176	209	69	371	175
	Gakkhar ...	146	206	76	376	196	153	192	76	392	187
	Hanji ...	151	209	69	395	176	165	207	62	394	173
	Jat ...	145	197	73	356	229	132	177	67	425	199
	Malik ...	152	205	70	374	199	206	165	67	383	179
	Megh ...	200	147	63	379	211	67	202	56	506	169
	Mughal ...	149	200	75	368	208	162	201	67	389	181
	Pathan ...	140	184	69	394	213	171	211	67	389	162
	Sayed ...	144	200	76	377	203	155	204	66	398	177
	Shin ...	151	195	56	388	210	191	187	73	376	173
	Yashkun ...	177	215	68	366	174	201	203	55	398	143

* The absolute figures forming the basis of this table will be found in Imperial Table XIV.

SUBSIDIARY TABLE V

Proportion of children under 10 and of persons over 50 to those aged 15—40; also of married females aged 15—40 per 100 females

District and Natural Division	Proportion of children both sexes *per* 100						Proportion of persons over 50 *per* 100 aged 15-40						Number of married females aged 15—40 *per* 100 females of all ages		
	Persons aged 15—40			Married females aged 15—40			1911		1901		1891				
	1911	1901	1891	1911	1901	1891	Male	Female	Male	Female	Male	Female	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ENTIRE STATE ...	77	77	81	183	190	...	32	27	32	28	34	26	34	33	...
I.—The Submontane and Semi-mountainous Tract	76	...	...	174	...	...	33	29	...	...	...	...	37	...	...
Jammu District ...	66	...	...	173	...	...	31	29	...	...	...	...	34	...	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	68	...	...	181	...	...	32	29	...	...	...	...	33	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	73	...	...	172	...	...	38	30	...	...	...	...	43	...	...
II.—The Outer Hills ...	76	...	...	180	...	...	30	29	...	...	...	...	34	...	...
Jasrota District (Basohli tehsil only)	61	...	...	152	...	...	35	32	...	...	...	...	34	...	...
Mirpur District (Kotli tehsil only)	81	...	...	173	...	...	34	26	...	...	...	...	36	...	...
Udhampur District ...	68	...	...	167	...	...	30	34	...	...	...	...	34	...	...
Riasi ,, ...	74	...	...	183	...	...	40	30	...	...	...	...	32	...	...
Bhadarwah *Jagir* ...	69	...	...	159	...	...	35	31	...	...	...	...	35	...	...
Punch *Ilaqa* ...	86	...	...	196	...	...	32	26	...	...	...	...	34	...	...
Jammu Province ...	73	69	71	178	175	...	36	29	33	30	34	28	34	33	...
III.—The Jhelum Valley (Kashmir Province)	82	94	94	189	213	...	28	22	31	25	29	23	36	34	...
Kashmir North ...	84	...	...	191	...	...	27	20	...	...	...	...	36	...	...
Kashmir South ...	79	...	...	184	...	...	22	17	...	...	...	...	36	...	...
Kashmir Valley ...	*81*	...	...	*188*	...	...	*28*	*22*	...	...	...	...	*36*	...	...
Muzaffarabad District ...	88	...	98	158	...	...	31	24	...	...	25	19	35	...	...
IV.—The Indus Valley (Frontier Districts)	74	56	65	185	169	...	31	30	25	28	73*	59*	32	29	...
Laddakh District ...	73	...	...	183	...	...	32	16	...	...	...	...	31	...	...
Gilgit ,, ...	78	...	...	206	...	...	22	19	...	...	...	...	35	...	...

* These abnormal percentages are due to the inclusion in 1891 of 10,057 males and 6,580 females whose age was not returned, under age-period '60 and over.' Excluding those items the percentage would be 36 for males and 34 for females.

SUBSIDIARY TABLE VI—*Variation in population at certain age-periods*

District and Natural Division	Period	Variation per cent in population (Increase + Decrease —)					
		All ages*	0—10	10—15	15—40	40—60	60 & over
1	2	3	4	5	6	7	8
Entire State ...	1891—1901	+12·0	+ 8·0	+48·1	+13·2	+14·1	+ 2·5
	1901—1911	+ 8·6	+ 8·2	+ 1·6	+ 8·6	+ 2·6	+ 9·5
Jammu Province (*Natural Divisions I & II*) † ...	1891—1901	+ 5·7	— 2·7	+33·4	+ 4·3	+ 7·1	+ 6·8
	1901—1911	+ 5·3	+10·6	— 2·5	+ 4·6	+ ·9	+ 8·9
III.—The Jhelum Valley (*Kashmir Province*) ...	1891—1901	+21·9	+16·6	+72·8	+17·3	+17·7	+21·7
	1901—1911	+11·9	+ 5·2	+ 7·7	+19·9	+10·0	+15·1
IV.—The Indus Valley (*Frontier Districts*) ...	1891—1901	+10·2	+52·6	+53·0	+79·1	+64·4	+37·4‡
	1901—1911	+14·2	+12·1	— 1·6	—15·5	—18·6	— 4·4

* The figures in this column agree with those of columns 2 and 3 of Subsidiary Table I to Chapter II, because adjustment has been made in both the tables with reference to the population of the Frontier *Ilaqas*. The percentages in the other columns of this table, however, take no account of the Frontier *Ilaqas*, as ages were not recorded there.

† This table could not be prepared by districts, because the figures of the previous censuses could not be worked out to a common denominator owing to absence of necessary details.

‡ This percentage has been worked out after exclusion of 16,637 persons of unspecified ages that formed part of grade 60 and over in 1891.

N.B.—The last four tables subsidiary to this chapter could not be prepared for want of complete and reliable vital statistics.

APPENDIX V

Age distribution (in every 10,000) in cities compared with that of the rural area

Age		1911		1901	
		Male	Female	Male	Female
1		2	3	4	5
Jammu City	0—5 ...	670	991	711	1,065
	5—10 ...	850	1,166	779	1,086
	10—15 ...	957	912	946	990
	15—20 ...	930	842	961	983
	20—40 ...	4,111	3,606	4,356	3,671
	40—60 ...	1,972	1,960	1,772	1,700
	60 and over	510	523	475	505
Srinagar City	0—5 ...	1,194	1,422	1,233	1,539
	5—10 ...	1,226	1,444	1,363	1,425
	10—15 ...	1,179	994	1,259	1,006
	15—20 ...	939	816	868	864
	20—40 ...	3,221	3,258	3,111	3,250
	40—60 ...	1,750	1,602	1,730	1,552
	60 and over	491	464	436	.364
Total of Cities	0—5 ...	1,078	1,346	1,100	1,446
	5—10 ...	1,143	1,395	1,215	1,359
	10—15 ...	1,130	980	1,180	1,003
	15—20 ...	937	820	892	887
	20—40 ...	3,418	3,319	3,426	3,332
	40—60 ...	1,799	1,665	1,741	1,581
	60 and over	495	475	446	392
Country	0—5 ...	1,449	1,582	1,402	1,544
	5—10 ...	1,461	1,517	1,464	1,513
	10—15 ...	1,171	1,066	1,232	1,121
	15—20 ...	866	879	829	812
	20—40 ...	2,904	3,031	2,902	2,995
	40—60 ...	1,486	1,381	1,556	1,441
	60 and over	663	544	615	574

CHAPTER VI

Sex

Sex statistics

165. Sex is such an initial distinction in all matters affecting mankind that it could not have been ignored at any stage and in any aspect of an operation which was concerned with taking stock of human beings. This is how there is not a single Census table of the Imperial series, No. III excepted, which does not distribute its figures by sex. It is, however, Table VII which deals with this subject more directly, and it is in the heading of that table alone that the word sex finds a prominent place. The Imperial tables deal with the absolute figures, and proportions referring to territorial and natural divisions, age, religion and caste are worked out in the four subsidiary tables appended to this chapter. Comparative figures relating to the previous enumerations are also exhibited therein. The last two of the series of these tables have not been prepared for want of reliable and exhaustive vital statistics.

Accuracy of the sex return

166. Of all the columns in the enumeration schedule, the one assigned to sex distinction (No. 5) presented, intrinsically, the smallest difficulty, and with the instruction that eunuchs and hermaphrodites were to be shown as males, all possibility of bungling on the part of the enumerator was further excluded. Mistakes at tabulation were guarded against by the use of distinctive sex marks on the sorting slips. If mathematical certainty could, therefore, be claimed in respect of any statistics, and more so Census statistics, it could best be arrogated by the record of sex. There are, however, conditions peculiar to India which operate to vitiate the sex statistics to a greater or smaller degree, according as the force and extent of their prevalence varies in different parts of the country. (*a*) First of all comes the custom of *purdah*, which is known more as a Mohamedan institution although the form in which it prevails in certain parts, and among certain communities, in India has for its origin reasons more historical and social than religious. In this State, it is observed with far greater rigidity by the Hindu Rajputs. The Musalman agriculturists and labourers, and these form the bulk of the population, cannot afford to restrict the out-put of labour by concealing their women. In Jammu, those branches of the Rajput clan which claim kinship with the ruling family consider it a privilege and a point of honour to be as reticent about their women-folk as possible. This community is, however, not of such magnitude that any wilful reduction in the number of females on their part could have produced any material effect on the results for the State as a whole. Besides, these people were met by the Census Department half-way in their prejudices; the necessity of giving the names and relationship of the women with the head of the family was dispensed with, and in this way the disclosure of their identity was avoided. In Kashmir and Gilgit no *purdah*, in the real sense of the term as understood in India, is observed; and the lot of the Laddakhi woman is freest of all. (*b*) The second powerful cause of diminution in the number of females returned is the practice of early-marriage. Hindus of the higher castes, more particularly the Brahmans, are prone to conceal the existence of daughters who have reached puberty and remain unmarried. This may at best have influenced the statistics of the Dugar *Ilaqa*, for the Hindus of the higher hills entertain no such scruples. Besides, the shame accruing from this state of affairs in any family is generally more easily obviated by under-stating the age, rather than by running the risk attaching to denial of the existence of any member of it. (*c*) The possibility of any unintentional omissions owing to females being regarded less important than males, has been the remotest here in view of the esteem in which women, because of the real paucity of their number, are generally held*. (*d*) Among the local peculiarities in this connexion

* This may appear to be arguing in a circle, but the facts and figures stated in the course of the chapter will show that the general deficiency in the number of females here is a real one, and not due to intentional or unintentional omissions.

may be mentioned the practice, in Jammu and its neighbourhood, of keeping a number of concubines and other unauthorised female inmates, and the endeavour in all such cases is to conceal them from the public gaze. This, indeed, operates as an incentive for secretiveness regarding the female members of the family, but being confined to the more well-to-do people who can afford to keep large households, could scarcely have affected our figures to any appreciable degree. In short, it can be affirmed with a certain amount of confidence that the sex statistics of the State represent, on the whole, a real state of the distribution of sexes, and except in Jammu, and perhaps in the case of a few highly-placed families elsewhere, there has been no artificial reduction in the female population. Reference to particular castes and tribes who might have under-stated their female members can only be made later on in appropriate places.

A few preliminary observations

167. Before discussing the figures, it seems desirable to premise a few general propositions appertaining to sex distribution, as they will aid greatly the interpretation of the local statistics : (*i*) In all populations of the world, excepting Europe, which have been the subject of enumeration, the male element has so far been found predominant* ; even in Europe males are in excess in the south-eastern parts; (*ii*) This is so not only according to the Census figures but also the vital statistics ; in other words, the birth-rate of male children is far higher than of female. [Both these conditions obtain in India as well, except in some of its provinces such as Madras, Bihar and Orissa, and certain parts of Bengal and the Central Provinces ; but the Indian statistics have all this while been open to much doubt and criticism owing to the local customs and circumstances referred in the last paragraph] ; (*iii*) The males are more delicate in the early stages of life, and when grown up some of them follow avocations exposing them to risks from which females are immune ; (*iv*) The females, on the other hand, are most exposed to danger at the child-bearing age ; (*v*) At the same time, they are known to stand the hardships of famine better† ; (*vi*) Contrariwise, again, they are believed to be more susceptible to plague ; (*vii*) In all temporary migration (especially in India), except that on pilgrimage or due to change of residence of women by marriage, the males preponderate. The new sex statistics of the State ought to be read in the light of these principles, and it should be determined how far social and religious practices, physical calamities, economic conditions and migration have affected the sex proportions.

General distribution

168. At the present Census, there were altogether 1,674,367 males and 1,483,759 females in the State, a proportion, roughly, of 8 to 7. Among the persons enumerated, there is thus a deficiency of 190,608 females. In terms of thousands this proportion works out to 886, as compared with 788 of Baluchistan, 866 of the North-West Frontier Province and 817 of the Punjab on the one hand, and 945 of Bengal, 915 of the United Provinces, 1,032 of Madras and 1,043 of Bihar and Orissa on the other. The proportion of the State also compares well with 897 of the Caucasus, a country of very similar physical conditions. A comparison is made in the margin between the proportions in actual and natural populations as they have stood at the present and the previous censuses and should prove still more interesting and instructive. The percentage in natural population fully discounts the effects of migration and constitutes a truer index of the extent to which each sex prevails in the country. The rise registered at the second

Class of population	1891	1901	1911
Actual ..	881	884	887
Natural ..	878	888	881

* Von Mayr attributes the excess of men in civilized countries, newly settled, such as America and Australia to immigration, and the excess of women in Europe to emigration, of men and lower mortality among women.

† In addition to the physiological reasons that they have more fat and less muscle, need less food, have better constitutions and on the whole are less metabolic, there are the chivalrous reasons why women suffer less at famines: they are not allowed to work, and are provided with food as long as their male supporters can by any exertions manage to earn it for them.

regular Census of the State in the proportion both of the actual and natural populations, indeed, reveals the better enumeration of females, but the fall at the present Census in the natural population can only be explained by the higher death-rate caused among females by plague, which raged in the lower parts of the Jammu Province throughout the last decade.

Territorial distribution

169. The fullest significance of the sex figures can, however, not be realised until a reference is made to the details relating to the various territorial divisions of the country. These are given in Subsidiary Table I, and an abstract from it is made in the margin in respect of the principal units. Broadly speaking, the number of females rises as we proceed from south-west to north-east. From this standpoint, the country seems to be split up into two main divisions: (*a*) Jammu with its plains and hills, and (*b*) Kashmir including Muzaffarabad in the south and the Frontier districts in the north ; and the close correspondence of 818 females to 1,000 males in the Submontane and Semi-mountainous Tract and of 920 in the Outer Hills with 870 in the Jhelum Valley and with 972 in the Indus Valley respectively is, indeed, striking. Referring to the smaller units it will be seen that the largest proportion of women exists in Bhadarwah (1,038) and Laddakh (1,005), where they actually out-number the males, and the smallest in the submontane and semi-mountainous tracts (818)—particularly in Jasmirgarh and Kathua tehsils of Jasrota district (776). The deficiency in the latter part is, no doubt, real, but it has been distinctly aggravated by the plague, which is known to have raged there more severely and longer. At this stage, also, some of the proportions relating to the minor divisions may appropriately be compared with those of European countries, *viz.*, 945 of Basohli tehsil with 946 of Servia, 1,005 of Laddakh with 1,004 of Ireland and 1,038 of Bhadarwah with 1,026 of Germany.

Natural divisions and Provinces	Number of females to 1,000 of males in	
	Actual population	Natural population
State ..	887	881
I.—The Submontane and Semi-mountainous Tract ..	846	818
II.—The Outer Hills	916	920
Jammu Province ..	*887*	*880*
III.—The Jhelum Valley (Kashmir Province)..	872	870
Kashmir Valley ..	*873*	*880*
IV.—The Indus Valley (Frontier Districts) ..	978	972

Sex and migration

170. The effect of migration will be apparent from a careful comparison of the proportions of females in the natural population with those of the actual. Taking the figures for the entire State first, 887 in the actual population, as against 881 in natural, is fully indicative of the large exodus of male coolies to the Punjab and elsewhere. To illustrate this further, the figures of the Sub-montane and Semi-mountainous Tract may be referred to (846 against 818), and this is the part from which the largest egress to the conterminous districts of the Punjab takes place. Another reason for the excess of females in the actual population of this natural division is the ingress through marriage of the women from the Outer Hills, the proportion of female immigrants being 131 to every 100 males as shown in the marginal table of §116 Chapter III. From Mirpur, a considerable number of men go out in search of employment, hence it is that the proportion of females there falls from 913 in actual to 891 in natural population. The explanation for the increase in the proportion in the natural population of the Outer Hills generally, and Jarsota, Udhampur, Riasi and Bhadarwah in particular, is, however, different. These are the parts, it has been seen before, from which a considerable number of women go out for purposes of marriage not only into the plains of Jammu Province itself, but are also exported, under pretences and for purposes lawful and otherwise, to the Punjab and elsewhere. The proportion of women rises in the natural population because it includes all such emigrants. The smaller proportion in actual population in the case of Jammu and Gilgit is, on the contrary, due to the presence of a large body of military forces at either place. Besides, the figures relating to Jammu district

and city include a large number of outsiders (Kashmiris and Punjabis) who are engaged in trade and service and who seldom bring their families with them.

Sex and age

171. The sex statistics by age are contained in Subsidiary Tables II and III, and may briefly be stated as in the margin. It has been said in § 156 of the last chapter that a large number of females is found in the early age tables. That proposition should not be taken to imply an actual excess in the absolute figures. The proportions given in the tables of the present chapter and the actual figures given in Imperial Table VII clearly indicate that the males outnumber females as much in the early age-periods as in any other, but this in no way contradicts what has been stated before regarding the excess of females at earlier ages and their gradual diminution as the age advances. On the contrary, the sex statistics also confirm this inasmuch as among the three standard age-periods '0-5', '0-30' and '30 and over' the largest proportion of females is recorded under the first. Another remarkable feature of the sex distribution by age is the large excess of women at the age '20-25.' This constitutes the strongest refutation to the charge of omissions, as this being just the age when sex is of utmost interest, the strongest incentive ought to have been afforded for an intentional concealment of number of the women of that age, while as a matter of fact the largest number of females is shown in this category. Part of this extraordinary excess is, however, ascribable to the general tendency of giving this age (20-25) in round numbers in respect of all married women of an age ranging from 15 to 35. The small proportion at the age '10-15' may, to a certain extent, be due to the under-rating of the age of unmarried girls by those who favour early marriage. Geographically the proportion of females, as has already been noticed, rises from south-west to north-east*, and the same is the direction in which the figures of sex by age are found to vary. The proportions under all age-periods are smaller in the Sub-montane and Semi-mountainous Tract and the Jhelum Valley than in the Outer Hills and the Indus Valley.

Age	State	Natural Divisions			
		I	II	III	IV
0–1 ..	980	946	1,014	968	1,028
0–5 ..	974	943	932	968	1,051
10–15 ..	806	743	830	812	867
20–25 ..	1,018	896	1,126	994	1,113
0–30 ..	924	875	932	913	966
30–60 ..	769	742	811	748	804
30 and over	816	793	840	776	999

Sex and religion

172. If proportions based on actual population be taken as standard for comparison, the Musalmans with a proportion of 896 females of all ages seem to occupy the middle position in regard to the numerical strength of that sex, the Hindus and Sikhs with 853 each form one extreme and Budhists† with 999 the other. Further details may be gathered from the marginal table which displays the figures by typical age-periods; and they show that the Bodhs beget the largest number of female children and the Sikhs the smallest; of women in the prime of life (20-25) the largest number is possessed by Musalmans, and the smallest by the Hindus; the order is once more reversed in the case of old women (60 and over), the Budhists occupying the first position and the Sikhs the last. It is remarkable that

Religion	Age				
	0–5	10–15	20–25	40–50	60 and over
All ..	974	806	1,018	856	733
Hindu	970	731	917	819	753
Musalman ..	974	819	1,050	868	720
Sikh	932	773	1,032	807	673
Budhist	1,130	979	1,000	1,011	974

* *Vide* § 169 p. 124 *ante*.

† The existence of polyandry in Laddakh proper, which is essentially a Budhistic country, leads one to expect a marked deficit among females, but in the actual count that part of the State has returned the largest proportion of women. This excess being shared by other Mongolian races (whether pure, such as Baltis, or mixed such as Brukpas) suggests some sort of a connection between sex and race.

the Musalmans return the largest number of women at an age when ideas of secretiveness should have led to greatest concealment; another sign of the sex record of the State being least affected by omissions resulting from the *purdah* system.

Local distribution of sexes by religion may be abstracted from Subsidiary Table III as in the margin. The paucity of females among the Sikhs in the Sub-montane and Semi-mountainous Tract bears the mark of the influence exercised by migration. The proportion of females among Mohamedans is highest in the Frontier, a country chiefly populated by the Mongolian race. Hindus have returned the largest number of females in the Outer Hills. Considering the physical conditions of these natural divisions and the difference in the nature of races inhabiting them, one feels tempted to hold that religion is a factor which does not wield much influence over the sex proportion, and that race and country may have something to do with the matter. The high-lands of Natural Divisions No. II and IV and the Mongolian race inhabiting the latter appear to be more favourable for the existence and propagation of the femine element. The Hindu and Sikh proportions in the Frontier, however, require some further explanation. A very small percentage of females has been returned there in either case, the reason being that these races are only foreigners to the country. They go there on business or on service only, and the country being difficult and dangerous they leave behind all females that can possibly be left. Wives and such children alone as are attached to their parents are found in the Hindu and Sikh families present in that country. This will become still more apparent by an examination of detailed figures as entered in columns 23 and 25 of Subsidiary Table III.

Religion	Natural Divisions			
	I	II	III	IV
All ..	846	916	872	978
Hindu ..	816	911	779	89
Musalmau ..	876	919	877	986
Sikh ..	810	851	877	324
Budhist ..	..	1,142	..	996

173. The *Hindu* Aroras (667) and Rajputs (701) have returned the smallest number of women; the shortage in one case may be real, but in the other is a glaring instance of under-statement due to the delicacy felt in regard to giving particulars of the inmates of the *zenanah*. The Rajputs, especially of the higher ranks, it has been seen before, strongly resent any prying into their female apartments, and are apt to conceal the number of their women. The Meghs, who generally live in the Outer Hills, have a proportion of women (1,008) that is the largest among the Hindu races. The variations by age in the caste table disclose a few other interesting coincidences of the facts already stated in this and the last chapter. The small proportion of the Rajput females at '0-5' once more illustrates the strong suspicion mentioned before in §159 regarding infanticide. The Brahmanic views, again, in regard to early-marriage are illustrated by the proportions of females at '12-15' and '5-12': all unmarried girls of the former category seem to have been shown under the latter, with the result that only 656 females to a thousand males are seen under '12-15' while the proportion under 5-12 reaches the abnormal dimensions of 1,042. The Chamiar, the Megh and the Thakkar appear to produce the largest number of female children, the proportions being 1,002, 1,108 and 1,072 respectively.

Sex and caste

The figures for *Musalmans* are no less instructive. The reserve observed by the aristocratic Shin race of Gilgit in regard to their women is exhibited by the small proportion of 678 under the head of all ages and more so by 532 under '15-20'. The Pathan proportion is reduced to 831 because of the presence, at the time of Census, of a considerable number of male coolies of that tribe at the Upper Jhelum Canal in Mirpur District. The shortage of women among the Gujjars (847) and Hanjis (841) may be real, and must be taken as due to the nomadic, toilsome and therefore precarious

life of the women of those classes. The excess, on the other hand, among the Baltis (1,024) and Yashkuns (1,041) is quite characteristic of those auxorious races. The Mohamedan Rajputs of the Bains clan appear to be fond of polygamy and possess large proportions of females—1,013 of all ages and 1,072, and 1,418 at '15-20' and '20-40' respectively.

Sex in cities

174. The Indian statistics of sex differ from the European in respect of distribution between municipal and rural areas as in many other respects. In European cities females out-number males, and quite intelligibly so, as the women find more work in towns than in the country-side. The case in India, as in both the cities here, is just the reverse. The women are seldom seen at work, especially work requiring the exercise of physical labour. It is therefore the men alone who are attracted largely to the towns which are centres of trade, business and service. The deficiency of the female element in the population of the cities is particularly noticeable among the able-bodied. The table in the margin shows, at all ages from 10 to 50, a marked deficit of females in the cities as compared with the rural area. The presence of the Civil and Military services at the headquarters, is one great factor in this constitution of the population with reference to sex. The influence exercised by this circumstance may well be judged from the details noted in the margin in respect to some of the military areas in the State. The sex proportion in cities has, at the same time, been undoubtedly affected by the *purdah* prejudice as it is only there that the families observing *purdah* muster strongest. This has specially been the case in Jammu town, where only 12,364 females have been registered against 19,362; a proportion of 12:19. These figures exclude the military population, and the existence of women in ordinary civil population to an extent even less than two-thirds can never be real. Another noteworthy point in the sex statistics of the cities is the larger number of female children, a fact which shows that the amenities of a civilized life are favourable to the female sex. The excess of old women noticeable in the case of Mohamedans may be due partly to the better care taken of them in the cities and partly to their employment in larger numbers for personal service.

AGE	CLASS OF AREA			
	MUNICIPAL		RURAL	
	Hindu	Musalman	Hindu	Musalman
0—5 ..	1,000	1,001	968	973
10—15 ..	616	728	762	824
20—25 ..	717	868	938	1,062
40—50 ..	743	741	828	876
60 and over	693	809	756	679

Place	Males	Females
Military area in Jammu ..	1,650	219
" " Srinagar ..	1,384	720
Satwari Cantonment ..	2,847	354
Military area in Gilgit ..	624	24

Sex proportions at birth

175. The untrustworthiness of the vital statistics of the State has already been demonstrated in § 90 Chapter II. The record of casualties in the cities must, however, be taken to be prepared with a relatively greater amount of care and thoroughness, and an abstract of it is printed as Appendix VI at the end of this chapter. The fact that the births in sterile Jammu should approach so nearly to the totals of Srinagar, a town more than four times as large and populated by the prolific Kashmiri, is internal evidence of the unreliability of these figures, but the excuse for their being printed here is furnished by the ground they give for forming a general, though rough, idea of the proportion of sexes at birth. The male children out-number the female in almost all cases. Part of this state of the statistics is undoubtedly ascribable to the smaller care taken in reporting the birth of daughters, but the omissions that occur on this score do not wholly cover the actual deficiency in female births. This country therefore forms no exception to the general rule that more male children are born than female. And if we were to argue by analogy from

Religion	Locality	
	Jammu	Srinagar
Hindu ..	81 6	71·7
Musalman ..	71·6	68·8

these incomplete statistics, it would further be noticed that fewer girls are born in Kashmir and among Mohamedans than in Jammu and among the Hindus. This will be apparent from the percentages noted in the margin. To push the process of deduction a step further these figures would imply a higher death-rate among the females of the Jammu Province and the Hindu community*.

Comparison with previous censuses

176. Reference has already been made in § 168 to the general variations from census to census in the sex proportions for the State as a whole; the changes that have occurred in the provinces may now be noted in the margin. The proportions in the actual and natural populations have been distinguished. In default of migration figures relating to 1891, no comparison is possible with the proportion in the natural population of the census held in that year; and the figures for the two succeeding censuses concerning Jammu and Kashmir are vitiated by faulty classification of the emigration totals furnished by the Provincial Superintendents because of the confusion in the significance of the terms Jammu and Kashmir explained in § 119 chapter III. It has been shown that Jammu has, in fact, lost, during the last decade, in the number of women because of their having succumbed in larger numbers to plague, but the figures in this abstract table signify an increase. This is because so few males (only 615 against 3,901) have been reported to have gone out from the province. The case of Kashmir is still worse; a very large number of emigrants from all other parts of the State were promiscuously shown at the last Census as having migrated from Kashmir, while all unspecified cases had this time to be thrown under the general head of the entire State, with the necessary result that the number has fallen from 80,179 to 2,822, and the circumstance has brought down the female proportion from 906 to 870. This would be clearer by a comparison of the proportion in the natural population of 1901 (906) with that in the actual of the same year (876), the latter implying a very large exodus of males. And as regards the Frontier, the rise from 956 to 972 is perfectly intelligible as being due to a larger egress of males because of improved communication.

Province	1891		1901		1911	
	Actual	Natural	Actual	Natural	Actual	Natural
Jammu ..	869	Not available	883	862	887	880
Kashmir ..	889		876	906	872	870
Frontier ..	927		933	956	978	972

As to variations by religion, an accurate comparison is precluded by the impossibility of working out natural population in the absence of the emigration figures by religion either in respect to the present Census or the past; those worked on the basis of actual population are noted in the margin. The rise in the Hindu proportion at the last Census is easily accounted for by a better enumeration and the fall since is attributable to plague which prevailed particularly in that part of the country which is chiefly populated by that community. The Musalman figure of the last Census is again affected by the erroneous classification of migrants; and as regards the Sikh the increase in their female population registered at the present Census signifies a freer import of the families of the traders and employes of that community; only a natural result of the improved sense of security now existing. The number of females among the Budhists has been growing steadily and constantly and the explanation undoubtedly is the

Religion	1891	1901	1911
All	881	884	887
Hindu ..	848	858	853
Musalman ..	894	892	896
Sikh ..	821	801	853
Budhist ..	981	995	999

* *C.f.* § 169 where it has been shown that Kashmir possesses a larger proportion of females than Jammu, and § 172 in the marginal table whereof the females among the Musalmans are found to be more numerous than among the Hindus.

greater efficiency that has been secured at each succeeding census in the enumeration of the remote and difficult country inhabited by those people.

Abortion, infanticide and neglect of female children

177. The subject of female infanticide has already been touched more than once, but the relation it bears to the question of sex is so important that yet another reference has to be made to it at this stage. The belief of the old type Rajput, with false notions of honour, that the fact of his having a daughter whom he would ultimately have to give away in marriage to some one was in itself a source of disgrace, coupled with the impoverishing marriage expenditure he had to incur, acted as a powerful cause to his giving short shrift to the female children born to him. The ordinary method was to immerse the newly-born child in a jar of milk and thus to suffocate it to death. All the district officers report that the practice exists no longer in the State, but the sex proportions as discussed above do not wholly justify this optimistic view of the matter. With the general advance made in law and order, a strong curb has, indeed, been placed on such savage tendencies, but the fact that this part of the country is still far removed from the influence of real civilization, should never be lost sight of and if upon a closer scrutiny the suspicions aroused by the Census statistics should materialize, it may be found necessary to strengthen the hands of the executive by placing a special Female Infanticide Act upon the Statute Book of the State. The other practice that has a strong bearing on the sex constitution of the population is the relatively smaller care exercised in bringing up female children. The desire to have male children in preference to female is certainly common to all classes of the people here, but the female issue is not looked down upon with a keenness verging upon hatred which might lead to wilful neglect in its nurture except by those very people who once overtly practised female infanticide. On the contrary, all over the hills and *kandi* tracts of Jammu, where the custom of cross-marriages obtains, the female offspring has to be brought up with as much care as the male, if the family is at all to flourish and propagate. The scope, therefore, for the prevalence of this practice is very narrow even in the Province of Jammu where alone such ideas can exist. In every other part of the country, female children are as much looked after as the male progeny. These are the very conditions, it may further be noted, that preclude all suspicion as to the occurrence of any abortions in consequence of a prognostication that the sex of the child is to be female. Among the sections of the people averse to widow-marriage, however, instances of this crime may occasionally occur, but they can never come up to much and may safely be treated as a negligible factor. On the other hand, even among the Hindu tribes of the hills of Jammu, the widow, as will be seen in the next chapter, is at full liberty to beget children to her deceased husband, and the children so born posthumously are recognised as legitimate, irrespective of their parentage, provided they are born within the house of the deceased.

Causation of sex

178. The majority of the people being so indifferent as to the sex of their children, and the state of their civilization being so primitive and crude, little can be looked for in the way of views, scientific or the reverse, regarding the control of sex while the child is in course of gestation; but it may not be without interest to describe such beliefs in regard to this matter as are held here even by the small minority that do care for these things. The first thought of these ignorant people turns to superstition, and recourse is had to charms and amulets; vows are made to gods and goddesses by the Hindus and to the shrines of holy-men by the Musalmans; the Bodh refers his desire for the male child to the ubiquitous Lama. The popular belief in the lower regions of Jammu Province, as probably in the Punjab also, is that a male child is conceived on odd days and a female on even, count being taken from the date on which the period of menstruation comes to an end; but the vagueness that exists in all such ideas may be gauged from the fact that some people hold just the opposite view. Another cognate theory is that

conception occurring, after the monthly-course, when the moon is waxing results in the production of a male child and that taking place when the moon is on the wane results in a female child. Then, there is the belief that the stronger sex tends to procreate its like, and strength can of course be adjusted at will to regulate the sex of children. This is essentially a Hindu theory, and seems to be the basis of the provision, in religious books, of an older age for the husband*.

No information was procurable as to ceremonies directed to obtain male children as they can only exist among the Rajputs and other higher castes who valne such offspring and depreciate the female, and their aversion to giving any information of a nature so directly connected with their women-folk has been repeatedly pointed out. The Hindus in the lower Jammu seem to be aware of *garbhadhan*, but that is too well-known an institution everywhere else in India to admit of any description in the Census Report of Kashmir State.

Female mortality and its etiology

179. If among the factors determining sex proportions in India one thing is more important than another, it is the rate of mortality prevailing among females. The point is of special application to this State whose primitive conditions are so favourable to it. Recourse has once more to be had to the defective vital statistics available here. The table given in the margin displays death-rates *per mille* calculated from the statistics relating to the two cities for the two main classes, the Hindus and the Musalmans. The rate of death, it will be observed, is much higher in the case of females than males, and this is just what the facts and circumstances related above have strongly been pointing to. The slightly higher rate among the Hindus (of Jammu) is indeed due to certain practices peculiar to them such as neglect of female children, infant marriage†, premature sexual intercourse and child-bearing, but the fact that there is not much difference in the general rate between the Hindus and Musalmans clearly indicates that the principal cause of the higher mortality is one common to both classes, and this is the highly unsatisfactory state of arrangements for accouchement, if such they can be called. Mention has already been made of the matter in § 156 of the last chapter, and all that need be said now is that the provision of a well-organised and extensive service of qualified and trained midwives is a crying need of the country. The philanthropic work carried on in this direction by the Missionary Societies at Srinagar and Islamabad is indeed very creditable but, compared to the actual needs of the people, is but a drop in the ocean.

Class	Jammu		Srinagar	
	Male	Female	Male	Female
Hindu ..	187	234	106	105
Musalman ..	196	266	202	111
Total ..	214	294	103	110

Social position of women

180. Another important point having an intimate bearing on the proportion of sex is the relative status of the two sexes in society. Von Mayr and Kirchhoff have, in their review of the statistics of the last Indian Census, pointed out that a general tendency was observable for the proportion of women to rise according to the estimation in which they are held; and it is surprising to note how well this is illustrated by the new figures of this State. The proportion of women, it has been seen above, is the lowest among the Hindus,

* The following signs believed to indicate the sex of the child may also be noted: (1) a feeling of lihgtness and cheerfulness on the part of the pregnant woman, (2) a desire for good and wholesome food and fruits, (3) late setting in of lactation, darkness of the nipples, heaviness of the right breast and thickness of milk in consistency, (4) late but smart quickening sensation, (5) brightness in the eyes and (6) lifting of the right leg first while walking, indicate a male and the converse symptoms a female child. In the Agency *ilaqas* on the frontier, the vision in dream, by some relation of the woman, of a gun, a dagger, an apple, or a boquet of roses, foretells the birth to her of a male child, and of a needle, a sword, a small knife, a handkerchief or a single rose indicates the sex of the coming child to be female.

† Early-marriage, as will appear from the marriage statistics dealt with in the next chapter, is practised even by some Musalman families of Jammu who retain Hindu customs.

especially of the lower regions of Jammu, and the following is a brief historical account of the position of women among the Hindus everywhere as also here :

> "The position of woman in India has changed with social conditions. Four periods may be distinguished : (1) Pre-Vedic, (2) Vedic, (3) Brahmanic, (4) Decadent, still going on. At first the woman was esteemed as equal to man, but now she has become his slave. The daughter is the property of her father, the wife the slave of her husband. Parents arrange their children's marriages and there can be no dissolution of them. The first duty of a wife is to bear a son. Boys are valued far more than girls."

It is, however, neither the past history, nor the position allowed to women by the laws of the various nationalities, with which we are so much concerned. The present local conditions alone need be referred to and these undeniably are that while among the Dugars of all classes in Jammu the woman holds a subservient position, the Musalman woman all over the State enjoys a position of absolute equality and as to the Budhist woman in Laddakh, she virtually rules the situation. The proportions rise accordingly. This principle is further corroborated by the relatively greater freedom enjoyed by the Balti woman with all the liberties of the *Muta* system of marriage; of all the Mohamedan tracts in this State the proportion of females is the highest in Baltistan.

Woman as worker

181. The question of woman sharing in the labour out-put of the family relates legitimately to the chapter on occupation, but in view of the relation it bears to sex proportion, it may not be out of place to say at this stage that, excluding the few *purdah*-observing families engaged in service and trade, the women of all other sections of the people and especially of the agricultural and serving classes, take a practical part in the avocations of their husbands and fathers. This is more evident in the case of women in the North and East. The part taken by females in the work of the family does not, as is believed, produce any detrimental effect on their health and life. On the contrary, it is supposed to give more strength and endurance and fits the women for a healthier and more useful life.

Conclusion

182. This chaper may best be concluded by recording, *seriatim*, in a categorical form the inferences drawn from the foregoing remarks : (1) Although there have been some omissions owing to certain social and religious practices, especially in the case of Jammu city, the new statistics show, on the whole, a real state of distribution of the sexes in the country. The possibility of omissions has been minimised by improved efficiency secured at each succeeding enumeration ; (2) The general deficiency of females is quite genuine ; (3) This is chiefly due to the high female mortality, particularly at the child-bearing age ; (4) The number of women is smaller in the plains of lower Jammu and of Kashmir, and is excessive on the higher altitudes of the hills in the interior ; (5) The Aryan races inhabiting the lower regions of Jammu Province seem disposed naturally to a shortage of women, while the Mongolians of Laddakh have a superabundance of them ; (6) Lastly, determination of the laws governing the distribution of sexes lies within the scope of purely technical sciences like physiology, anthropology and ethnology, but from a merely sociological point of view it is, indeed, interesting to notice the connexion existing between the social position of woman and the excess in her numbers that the figures of this State certainly disclose ; the esteem and the proportion of females rise progressively in the case of Hindus, Musalmans and Bodhs*.

* This is a theory which holds good more forcibly in the case of European countries with excessive female proportions.

SUBSIDIARY TABLE I—*General proportions of the sexes by Natural Divisions and Districts*

District and Natural Division	Number of females to 1,000 males					
	1911*		1901		1891	
	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population
1	2	3	4	5	6	7
ENTIRE STATE ...	887	881	884	888	881	878
I.—The Submontane and Semi-mountainous Tract	846	818	...	...	...	...
Jammu District	808	882	...	...	...	...
Jasrota „ (Jasmirgarh and Kathua tehsils only)	820	776	...	...	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	913	891	...	...	...	...
II.—The Outer Hills	916	920	...	...	...	...
Jasrota District (Basohli tehsil only) ...	911	945	...	...	...	...
Mirpur „ (Kotli „ „) ...	235	922	...	...	...	...
Udhampur „	894	900	...	...	...	...
Riasi „	897	903	...	...	...	...
Bhadarwah *Jagir*	977	1,038	961	991	933	...
Punch *Ilaqa*	926	925	895	908	892	...
Jammu Province ...	887	880	883	862	869	...
III.—The Jhelum Valley (Kashmir Province)	872	870	876	906	889	...
Kashmir North	884	877	...	...	...	...
„ South	864	865	...	...	...	...
Kashmir Valley ...	*873*	*889*	*880*	*883*	*886*	...
Muzaffarabad District	871	881	854	920	850	...
IV.—The Indus Valley (Frontier Districts)	978	972	933	956	927	...
Laddakh District	1,002	1,005	...	...	...	...
Gilgit „	859	935	...	...	...	...

*The proportions of 1911 in this table, as well as in all others of this chapter, are based on the totals as given in Table VII which exclude the population of the Frontier *Ilaqas* as also of the Mausar village where the details of age and civil condition were not recorded.

SUBSIDIARY TABLE II—*Number of females per 1,000 males at different age-periods by religions at each of the last three censuses*

Age	All religions			Hindu			Musalman			Sikh			Budhist		
	1891	1901	1911	1891	1901	1911	1891	1901	1911	1891	1901	1911	1891	1901	1911
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—1 ...	1,002	982	980	982	897	965	1,006	1,000	985	905	1,063	854	1,220	1,034	1,100
1—2 ...	985	904	955	976	880	945	989	909	956	725	875	804	1,066	1,242	1,238
2—3 ...	989	1,005	982	966	1,029	984	995	1,002	979	984	867	1,000	981	1,043	1,155
3—4 ...	1,008	1,023	986	1,001	1,037	982	1,010	1,021	985	961	933	1,027	1,006	1,026	1,074
4—5 ...	951	961	952	976	1,023	962	944	947	948	849	918	930	1,000	1,023	1,157
Total 0—5 ...	**988**	**983**	**974**	**981**	**978**	**970**	**995**	**984**	**974**	**910**	**944**	**932**	**1,048**	**1,040**	**1,130**
5—10 ..	895	918	928	906	958	973	891	909	917	880	821	897	966	960	993
10—15...	733	802	806	707	728	751	740	823	819	768	702	773	931	969	979
15—20...	875	867	892	850	850	885	884	872	894	866	800	836	1,017	934	999
20—25...	1,033	1,038	1,018	966	980	917	1,063	1,061	1,050	995	872	1,032	969	1,052	1,000
25—30...	965	947	945	902	860	874	996	986	972	740	863	930	1,012	915	921
Total 0—30	**916**	**1,013**	**924**	**888**	**889**	**95**	**926**	**929**	**931**	**862**	**833**	**895**	**968**	**974**	**1,014**
30—40...	875	825	849	827	795	809	894	836	862	867	770	819	991	813	981
40—50...	824	847	856	786	798	819	839	866	868	695	754	807	976	923	1,011
50—60...	743	767	769	746	748	749	736	771	773	609	674	687	968	1,036	1,011
60 & over	745	824	733	759	942	753	764	761	720	730	724	673	959	1,412	974
Total 30 and over	**816**	**822**	**816**	**789**	**813**	**790**	**833**	**822**	**823**	**748**	**741**	**769**	**975**	**1,018**	**981**
Total all ages (actual population)	**881**	**881**	**887**	**848**	**858**	**853**	**894**	**892**	**896**	**821**	**801**	**853**	**981**	**991**	**999**
Total all ages (natural population)*	**878**	**888**	**881**	...	...	...	...	...	...	...	...	...	...	...	...

* Variations by religion in the proportions for natural population could not be worked out for want of detail of religion in migration figures. Even the new figures of emigrants were not supplied by religion by the Provincial Superintendents.

SUBSIDIARY TABLE III—*Number of females per 1,000 males at different age-periods by religion and natural divisions (Census of 1911)*

Age	I.—The Submontane and Semi-mountainous Tract					II.—The Outer Hills					Jammu Province					III.—The Jhelum Valley (Kashmir Province)					IV.—The Indus Valley (Frontier Districts)				
	All Religions	Hindu	Musalman	Sikh	Buddist	All Religions	Hindu	Musalman	Sikh	Buddist	All Religions	Hindu	Musalman	Sikh	Budhist	All Religions	Hindu	Musalman	Sikh	Budhist	All Religions	Hindu	Musalman	Sikh	Budhist
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
0—1 ...	946	921	964	943	*	1,014	1,031	1,011	878	2,000	986	972	995	900	2,000	968	900	973	802	*	1,028	1,286	1,018	2,000	1,096
1—2 ...	917	934	903	939	...	958	963	960	703	2,000	943	949	943	783	2,000	946	894	950	826	...	1,065	667	1,045	...	1,234
2—3 ...	941	929	942	1,345	...	972	1,018	958	805	1,500	961	975	954	953	1,500	987	1,059	983	1,047	...	1,073	750	1,067	...	1,150
3—4 ...	960	954	962	1,094	...	990	1,005	987	883	1,000	979	980	979	938	1,000	987	1,001	985	1,107	...	1,025	1,250	1,018	...	1,076
4—5 ...	942	934	962	1,000	...	951	994	933	1,066	1,000	950	964	942	1,045	1,000	937	951	938	865	...	1,086	1,000	1,076	...	1,160
Total 0—5 ...	946	933	954	1,042	...	982	1,008	974	893	1,250	969	970	968	939	1,250	968	963	969	927	...	1,051	1,043	1,042	800	1,129
5—10 ...	901	907	897	839	...	953	1,051	919	870	1,138	932	974	912	860	1,138	922	965	919	954	...	936	765	928	4,000	991
10—15 ...	743	687	799	671	...	830	832	829	735	1,555	794	754	819	744	1,555	812	731	816	807	...	867	444	1,066	4,000	973
15—20 ...	843	805	885	781	...	980	1,027	888	925	1,385	924	911	935	812	1,385	862	675	872	870	...	865	154	846	300	996
20—25 ...	896	842	1,079	992	...	1,126	1,055	1,119	1,053	1,545	1,024	945	1,086	1,030	1,545	994	769	1,007	1,051	...	1,113	77	1,442	100	996
25—30 ...	900	866	941	753	...	967	912	1,001	1,134	1,000	938	889	978	860	1,000	961	811	969	1,034	...	876	41	930	250	919
Total 0—30 ...	875	841	909	839	...	962	979	951	880	1,385	925	907	937	866	1,263	918	828	923	931	...	966	125	969	465	1,001
30—40 ...	820	792	850	762	...	889	860	907	870	841	860	827	886	830	1,089	806	685	814	820	...	1,019	38	1,051	95	980
40—50 ...	951	816	891	848	...	869	840	888	849	962	861	829	890	849	962	825	750	830	760	...	1,003	17	1,015	222	1,011
50—60 ...	742	725	755	641	...	811	785	837	684	1,400	781	756	804	666	1,400	748	681	754	718	...	804	...	710	...	1,007
60 and over ...	729	736	724	741	...	741	772	719	659	636	736	757	721	688	636	755	694	653	655	...	1,062	100	1,107	...	978
Total 30 & over ...	798	777	820	762	...	840	824	854	791	906	823	801	841	782	1,000	776	704	781	760	...	999	32	1,019	129	993
Total all ages (actual population)	846	816	876	810	...	916	911	919	851	1,142	887	863	904	836	1,142	872	779	877	877	...	978	89	986	324	996
Total all ages (natural population)†	818	...	...	...	...	920	...	...	...	...	880	...	...	...	...	870	...	...	...	...	972	...	...	...	...

*The Budhists being not indigenous to these natural divisions afford no basis for comparison.

† The Provincial Superintendents did not supply the detail by religion of emigrants from this State ; hence the proportions could not be worked out for each religion separately.

SUBSIDIARY TABLE IV

Number of females per 1,000 males for certain selected castes

Caste	Number of females per 1,000 males						
	All ages	0—5	5—12	12—15	15—20	20—40	40 and over
1	2	3	4	5	6	7	8
Hindu							
Arora ...	667	946	809	696	674	612	575
Brahman ...	866	974	1,042	656	762	870	813
Chamiar ...	896	1,002	952	637	1,008	971	750
Kashmiri Pundit ...	793	964	973	629	667	757	741
Megh ...	1,008	1,108	983	812	983	1,045	838
Rajput ...	701	581	621	444	663	797	777
Thakkar ...	894	1,072	1,008	740	800	874	861
Musalman							
Awan ...	855	969	854	691	931	906	735
Brukpa ...	978	990	865	874	1,006	1,083	965
Balti ...	1,024	1,192	899	886	834	1,073	1,077
Bat ...	856	965	855	816	847	877	762
Bains ...	1,013	939	856	711	1,072	1,418	888
Chibh ...	990	955	797	757	1,073	1,211	974
Dar ...	854	933	862	805	838	875	772
Ganai ...	866	955	898	772	825	877	797
Gujjar ...	847	944	875	737	936	863	726
Gakkhar ...	962	1,007	901	959	983	1,010	916
Hanji ...	841	915	831	762	820	843	826
Jat ...	958	877	859	872	999	1,183	832
Malik ...	974	1,057	980	925	1,005	998	876
Megh ...	937	316	1,286	833	1,857	1,103	750
Mughal ...	880	953	883	796	907	937	766
Pathan ...	831	1,013	954	801	850	810	633
Sayed ...	895	966	911	775	914	955	781
Shin ...	678	857	652	879	532	693	559
Yashkun ...	1,041	1,178	984	855	1,054	1,152	855

APPENDIX VI

Birth statistics of the two cities for the last decade

Year	Births in															
	Jammu City								Srinagar City							
	Hindu		Musalman		Others		Total		Hindu		Musalman		Others		Total	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1957* ...	48	84	72	72	12	24	132	180	24	36	348	72	...	...	372	108
1958 ...	55	43	65	34	24	18	144	95	25	14	157	119	1	1	183	134
1959 ...	223	174	204	141	81	61	508	376	59	59	356	305	...	2	415	366
1960 ...	202	159	153	139	55	47	410	345	98	55	505	405	3	...	606	460
1961 ...	167	156	146	108	68	47	381	311	78	57	310	195	1	1	389	253
1962 ...	191	145	139	82	52	35	382	262	85	57	286	212	...	...	371	269
1963 ...	174	132	119	97	38	47	331	276	94	77	288	198	...	...	382	275
1964 ...	144	88	101	75	42	45	287	208	95	60	242	152	1	1	338	213
1965 ...	148	111	84	54	37	43	269	208	80	51	205	147	...	...	285	198
1966 ...	112	95	83	51	32	35	227	181	67	42	196	163	3	...	266	205
1967 ...	120	107	107	52	37	27	264	186	75	49	203	150	...	1	278	200
Total ...	1,584	1,294	1,273	905	478	429	3,335	2,623	730	557	3,096	2,118	9	6	3,685	2,681
Mean ...	158	129	127	91	48	43	334	263	76	56	310	212	1	1	389	265

* The figures for this year have been worked out from the actuals of a single month.

CHAPTER VII

Civil Condition—(Marriage)

Part I.—Descriptive

Introductory remarks

183. To read the marriage statistics of any country aright, some knowledge of the marriage customs of its people is absolutely necessary; hence this chapter will be prefaced with a brief account of the religious ideas and social practices connected with marriage that prevail among the various peoples and in different parts of this State. The chapter is accordingly divided into two parts, one dealing with a description of matrimonial customs and the other with a discussion of the marriage statistics in the light of those customs. The ordinary forms and practices of marriage as obtaining among the prominent sections of the population here are similar to those in the Punjab, and scarcely need recapitulation. Some, again, are described in §§ 5 and 6 at page 81 and others at pages 88 to 94 of the last Census Report of the State. It is only the new information collected on the present occasion which is proposed to be given in as much detail as is consistent with the scope of this report. The points will be taken up in the order of their natural evolution.

Promiscuity

184. In the earliest stages of human society, there could obviously have existed hardly any restrictions as regards the relations between the sexes. This may well be inferred by *a priori* reasoning, but even at the present day, instances are to be met with of indiscriminate sexual intercourse among barbarous people living in extremely backward parts of India, as in other parts of the world. In a country physiographically and socially so backward as are most remote parts of this State, one would have looked for numerous instances of this primitive state of society, but since it has been the main route by which the Aryan, Mongolian and Semitic civilizations entered India in the past, and every part of the land has been under Brahmanic, Budhistic and Islamic influences at one time or another, there is little wonder that no trace* exists now in it of promiscuous cohabitation between the two sexes, in its crudest form. That it must have existed in the period of aboriginal supremacy† will, however, transpire from the existence of certain other forms of sexual relation, which though evolved latterly are yet opposed to all civilized conceptions of matrimony.

Matriarchate

185. Promiscuity, all the world over, was succeeded by the system known as 'Mother-kin', under which, owing to the difficulty in affiliating children in the promiscuous state of society, descent came to be traced from women and property transmitted in the female line. The change was, no doubt, more juridical than social, but the constitution of family which emanated from that system was distinctly the reverse of what it is now in most countries and among all civilized people.

Turning to this country, it is noticed that although Sialkot, the land of the Vahikas of Mahabharat, among whom inheritance took place through females, is so near Jammu, the matriarchal form of sexual relation does not exist at present in any section of the Hindu population either of Jammu district or its neighbourhood. On the contrary, the inferior position‡ assigned to woman by the matrimonial systems of all strictly Hindu communities of the present day is diametrically opposed to the importance of

* The recognition in Laddakh of sexual communion out of free love should not be taken as an instance of promiscuity. It occurs when the pair agree to marry each other independently of their parents' wishes, and the supposition is that they perform the marriage ceremonies clandestinely.

† Some low castes, which are only remnants of the aborigines, are still seen living by prostituting their women; the Kanjars, the Berias and the Nats are instances of this in the Punjab and United Provinces, and the Watals and the Hanjis in Kashmir.

‡ *C.f.* § 180, page 130, last chapter.

the female sex so indissolubly associated with the system of 'Mother-right'. There are, however, certain very backward tracts in the interior of the country where traces of such practices may still be observed. The practice, among the hill-men of Kishtwar*, of an unmarried girl sometimes starting procreation of children, while still living in her father's house, may be cited as an instance. The children so born during maidenhood may, when the woman comes to be married, either be claimed by the husband or be left behind in the father's house. In the latter event, they inherit equally with the children of the brother. This sometimes takes the form of fictitiously marrying the girl to a pillar (*thambh*) of her father's house and leaving her free to carry on sexual connexion with any one she pleases. The *Thambhan* sub-caste of Thakkars is believed to have originated from this custom. The system of *Khanadamadi* so prevalent in all parts of the State, under which the son-in-law has to live with the wife in the father-in-law's house, should, however, not be taken as a remnant of mother-kin, as it is rather an expedient to conserve the family property than a vestige of matriarchate as a marital custom. It is confined to the case of persons having no male issue.

Polyandry

186. The next stage in social development in regard to sexual relation is plurality of husbands, and this is still found among the Bodhs of Laddakh district and Padar *ilaqa* in both its forms, matriarchal as well as fraternal. The former, which is but a modified form of communism or promiscuity, is represented by the custom of admitting a stranger (locally called *Farsúkh*) into the family, who shares the wife along with the income of the family property, and assists in all agricultural work and other business of the house. This happens only when the man has no brothers of his own to help him in the cultivation of his lands†, and as such its occurrence is very rare. Polyandry of the fraternal type, however, exists in the most undisguised form in all parts of the State where Budhism has still a hold. All the brothers, except such as elect to become Lamas or pass over into other families as *khanadamads (mukhpa)*, live jointly and have but one wife common to them all. The position of the younger brothers is, though, one of inferiority. It is the eldest brother who undergoes the wedding formalities, the younger have only to promise that they will remain united. This agreement, which is generally in writing, is strictly enforced and faithfully carried out. The brothers share the favours of the wife equally, though on sufferance of the eldest. No hard and fast rules seem to exist as to the allotment of the woman's time and attention among her husbands, but one of the local officers has reported that, like the Tottyans of Southern India, the Laddakhi Budhists will not enter their house should its doors be closed and a pair of man's shoes be lying in front. The children produced jointly by all the brothers from the common wife are regarded at law to be of the eldest, and the rule of primogeniture governs inheritance to the family property. Although polyandry is now confined to the Budhists, its former prevalence elsewhere may be judged from the liberties ‡ that younger brothers are allowed to take with the wives of their elder brothers and the preferential claim they have to their widows. The common practice, in the higher hills of Jammu, of the widows being permitted to beget children in their husband's house by his brothers and cousins can be treated as nothing but a survival of fraternal polyandry.

The chief reason assigned for the fact why polyandry, in its crudest shape, still subsists in Laddakh, while it has died out everywhere else in the State, is

* This and other similar practices representing a survival of barbarism are becoming rarer as the people are rising in the scale of civilization.

† The *Pachhango* custom reported to be current even among the Hindus of Padar *ilaqa* seems to be but a remnant of this type of polyandry and represents the existence of Budhistic influence of yore. According to this custom an old man happening to possess a young wife imports an outsider to beget children for him. He lives in the same house and assists in the cultivation of family lands.

‡ It is a common practice perhaps all over India for the younger brothers to cut jokes at the expense of the wives of the elder brothers. The custom may be only a relic of fraternal polyandry existing in the earlier stages of human society.

the meagreness of the natural resources of that country. A strong check is exercised on expansion of the population by the reduction that polyandry causes in the number of procreating agencies. That the method has not failed to secure its end is evident from the contrast that the teeming numbers of the Baltis and of the local Mohamedans in Laddakh present to the sparse population of the Budhistic tracts. If, however, the custom is based on any design at all and is not merely one of the stages of the natural development of social conditions, the real object of it would seem to be a conservation of ancestral property which is by this means saved from being divided up into small parts as is now the case in the neighbouring country of Baltistan, where the agricultural holdings are split into such fragmentary portions that no one of them can individually support a family. The result is that the Balti is distinctly a much poorer man than his Budhist *confrere.* He has to supplement his income by working as transport coolie and migrates to Kulû, Simla and other parts of the Punjab in search of employment, while the Laddakhi Bodh is seldom, if ever, seen anywhere outside his native land.

A necessary result of polyandry, it may well be imagined, is a far greater relaxation in the relations between the sexes, and the freedom with which one sees the woman in Budhistic Laddakh mixing with men is subversive of all ideas concerning the modesty, reserve and seclusion of the women gained in the country this side 'the Middle Ranges.' Free-love connexions are not rare and they, as also the progeny resulting therefrom, are afterwards recognised by society as quite legitimate. The surplus* female population finds its way into the monasteries or passes over to the Musalman families. With the gradual advance in civilization concomitant with the opening up of the country, a distinct change is visible in public opinion in regard to this custom which has begun to be regarded with disfavour at least by the higher classes of the Budhist community, who following the example of the Kashmiris and Punjabis tend to become monogamous. The progress is, however, very slow and all the stages of transition may well be seen existing in the country—promiscuity, matriarchal polyandry, fraternal polyandry and monogamy.

Premarital and ultra-marital communism

187. Sexual laxity either before or after marriage does not exist here anywhere as a custom now, but the latitude enjoyed by young women in the higher hills of Jammu, among degenerate sections of society like Thakkars, Meghs, Chamiars, etc., is indeed great. There is, likewise, a wide option even for the married women to pass on from man to man according as their likes and dislikes may prompt. The incoming husband has, in such cases, only to compensate the outgoing by making a cash payment. Cases are also not unknown, in the same backward part of the country, of married women being allowed full liberty of intercourse with the cousins and caste people of the husband even during his life-time. The children of such connexions are also recognised as perfectly legitimate. These and other instances of this nature, however, ought not to be treated as particular cases of established usage ; they are only due to the low level of the general standard of sexual morality that exists among these ignorant and uncivilized tribes.

Polygamy

188. It is at the stage of monogamy that the natural balance of the two sexes comes to be restored, but the swing of changes in the sexual relations does not rest there. It is now the man's turn to assert his liberty and his infringement of the rule of nature finds expression in such forms of matrimony as bigamy, polygamy and so forth. In a country so essentially Mohamedan one would expect a great deal of polygamy, but the poor agricultural people of which the

* The restriction placed on the export of women from this country according to which a permit has to be presented at the Khaltsi Bridge of the Indus indicates the existence, in former days, of a practice of transporting a portion of this surplus to countries beyond Laddakh. Of this there is absolutely none at present.

Musalman population of the State is chiefly composed, can little afford to have more than one wife at a time. Barring a few instances among the well-to-do people, a second wife is not brought in even by other classes and communities except on the occasions and for the objects following:

(1) Assistance in agricultural work,
(2) „ pastoral „
(3) Barrenness of the first wife,
(4) Any bodily defect or infirmity in her,
(5) Incompatibility of temper,
(6) The appropriation of brothers' or cousins' widows.

As a lawful institution polygamy is recognised here by the Hindus, the Budhists, the Sikhs and the Musalmans alike, but it is only in the case of the last that there is any statutory limit to the number of wives. The Budhists usually bring in a second wife (called *changchung*) when the first is either barren or over-prolific, the necessity in the latter case being that she can spare no time from the nurture of her children for household duties. The subsequent wives, it need hardly be mentioned, are also jointly enjoyed by all the brothers. The fact that the keen jealousy and bitterness in domestic life so characteristic of plurality of wives among the more advanced people of the lower Jammu is almost lacking in the case of the agricultural and pastoral tribes of the interior may be mentioned as a local peculiarity. In Gilgit this absence of ill-will is so conspicuous that not only are the co-wives on the best of terms, but even their children live afterwards in perfect amity and harmony. A contrast to the system of polygamy is presented by the set custom among the Meghs here of not marrying a second wife as long as the first one is alive. They are strictly monogamic.

Endogamy, exogamy and prohibited degrees

189. Among the higher castes here the rules of endogamy and exogamy are observed with as much strictness as is noticeable in the Hindu world elsewhere, but the general populace, especially in the interior of the country, seems to be little affected by such restrictions. The twice-born, particularly those under orthodox Brahmanic influence, do have endogamous castes and sub-castes and exogamous groups*, but the lower castes, though having some vague notions of *zat* and *biradri*, do not tie themselves down to all the limitations of the *gotra* system. The Brahmans of Kashmir, with all their knowledge of *Shastric* rules, are necessarily very particular about the rules of endogamy and exogamy, but they are in no way hampered in securing proper matches, as the Kashmiri Pundits form a self-contained and self-sufficient community. The Sikhs and Budhists are, on the other hand, far more liberal in this respect. Among the latter no caste system in the true sense of the term exists, but there are certain distinctions, based on purely social position, to be confined within which for matrimonial purposes is considered desirable. The Gyalpo clan that once ruled the country would, for instance, not give a daughter to any other clan of the Rigzang class but may accept one from the latter. The Budhists have no exogamous groups, truly speaking, but they do not marry their close relations (*khandan* and *kunba*). As to Musalmans, those of the Jammu Province and more particularly of Rajput affinities, retain some of the Hindu rules governing matrimonial relationship, but all others are guided by the dictates of Islam in this connexion. The general body of the Kashmiri Musalmans contract marriages most promiscuously, even though the families socially high endeavour to marry within their own social level. Tribal limits are also recognised in Gilgit, and a Shin would not ordinarily marry a Yashkun. As regards prohibited degrees, an exhaustive list is given in the Quran of the relationships through consanguinity, marriage and lactation, marital

* The *sapindas* cannot marry within seven degrees on the father's and five on the mother's side. The prohibited degrees among the lower castes are, however, narrower and much less binding.

connections within which are impossible and would be incestuous*. These rules are strictly observed by all the Mohamedans here. Those of Gilgit, however, seem to retain their old Budhistic notions when they are reported to disfavour marriage amongst relatives.

Cousin marriage

190. Cousin marriage or cross-cousin marriage in the form in vogue among certain tribes in Southern India does not exist in any part of the State. The preference that the Musalmans give to marriage between cousins stands on quite a different footing; it is based on the desire to keep the family as immaculate from foreign blood as possible, and that is why, in default of a match from the circle of consanguinity, alliance is sought from families with which there may have been marriage relations before. Two exceptions to the general conditions in regard to cousin marriage have, however, come to notice here: (*a*) The Gilgit Musalmans have a peculiar crotchet against marrying the daughter of a mother's sister, and (*b*) the Gorkha immigrants lay a preferential claim to the hand of the daughter of the maternal uncle. The one is obviously a survival of the Budhistic practices and the other may have its origin in the local customs of the Gorkha country (Nepal).

Hypergamy

191. Hypergamy, in the sense in which the term is used in Indian Census, is practised in this State only by the Rajputs and a few higher sections of Brahmans who are immigrants from the Punjab and elsewhere. The *Pahari* Brahmans, Thakkars, Gaddis and all other classes are more 'isogamous' than hypergamous. The natural desire of marrying daughters into a family socially higher is common to all communities; it exists among the Sikhs, Bodhs and Musalmans equally, but that is an outcome more of expediency than custom or tradition. It need hardly be pointed out that such considerations have little weight among the original inhabitants of the State who live in the interior of the country and amongst whom the uncivilized practices already described are largely rife. Whatever ground these ideas may have gained among the people here, has been acquired from and by the example of the higher Hindu classes especially the Rajputs. Among the latter, even as between the sub-castes of undisputed nobility of birth, there are minute distinctions as to which can give and which can take girls in marriage and these limitations are adhered to with great pride. It is this practice that has led to the distinction that exists between the *Ekehra* and *Dohra* clans. The former sections of a caste or sub-caste are those which can contract only a one-sided match, that is to say, they can accept only the daughters of the other party for marriage with their sons, but, because of their superiority in the social scale, cannot give their own daughters in marriage to the sons of that party. The *Dohra* classes exchange sons and daughters without any restriction. In fact marriages amongst them are settled only on a system of exchange. A, for instance, marries his son to B's daughter only if he has a daughter to give to B's son. One of the evil consequences of this is that the *Ekehras* have to pay cash † by way of compensation to *Dohras* when taking girls from the latter for marriage to their sons. This has led to making marriage

* Refer Al Quran, *Surah* Al-nisa, *Parah* Lan-tana, where the following are given as prohibited degrees :

1. Mother, real, step or lactative ;
2. Daughters of all the above kinds ;
3. Sisters ,, ,, ;
4. Sisters of parents ;
5. Nieces, both by brothers and sisters ;
6. Wife's mother ;
7. Wife's sisters, during her life-time ;
8. Mother's parents ;
9. Wives of sons ;
10. Free married woman.

† Cash payments for girls are largely made in all parts of the country except Kashmir proper, a fact which shows how greatly women are valued here. The cash payment is called the *Rum* in Punch, Muzaffarabad, etc., and *Dum Dap* in Gilgit. In Laddakh the bride-price is given in kind, mostly cloths, jewellery, etc., and is called *Rinto*. In Gilgit it is generally paid in gold by *Tulus* (a weight).

a merely mercenary affair*. On the other hand the *Ekehra* classes may sometimes have to pay for boys from higher families†. That is, too, why such men of these classes as cannot afford to pay the bride-price remain unmarried.

Some curious marriage customs

192. Some curious customs connected with marriage are met with in all countries and among all peoples; they only constitute the landmarks of their progress in civilization. Some are found in this country as well and salient points in regard to them may well be enumerated at this stage:

(a) *Marriage by exchange* is very common in Jammu Province, especially in the higher hills, so much so that a man having no daughter to give in exchange finds it very difficult to marry his sons and the difficulty has to be got over by means of cash payment if he can afford it. The necessary consequence is that the practice has degenerated into a sale of girls for purposes of marriage and a regular bargaining usually takes place before a match is settled. The system of exchange has such a strong hold upon the people in the hills of Jammu that in certain cases if a man has no daughter to give in exchange he promises to do it afterwards whenever one may be born to him. In Laddakh, instances of such cross-marriages are occasionally found among the local Musalmans but not the Bodhs.

(b) *Marriage by service* in its true sense is not prevalent here. The *Pachhango* of Padar and *Farsukh* of Laddakh described above may, however, be referred to as cases having a bearing on the subject. Again, it is a common practice among the Thakkars, Meghs, Dums, etc., of Udhampur District that a man has to serve *gratis* at his father-in-law's house for some time‡ before he is married. Any familiarity occurring between the pair during the period of probation is not reprobated; it only accelerates the marriage. This is also the case among the Jats and *Pahari* Brahmans in District Udhampur and the Meghs and Gaddis of Bhadarwah. Very rare instances of this may also be met with in Kashmir, but they can take place only among the most backward agricultural people inhabiting remote and isolated portions of the country. A converse case where woman is taken as wife and made to do the household work, is reported from Punch. The better-off Dhund of that *ilaqa* sometimes marries a poor *biradri* woman and keeps her in his house in the capacity of a maid servant. Children born of her are treated as inferior; they are entitled only to maintenance and are called *Guzarakhwars*.

(c) *Betrothal among friends of children yet unborn*, is not known here as a custom, but cases do occur when two women friends happening to be both pregnant at the same time promise each other to marry their children should they be of opposite sexes and such promise if made is unflinchingly carried out.

(d) *Mock marriages.*—Enough has already been said of the marriage of a girl to the wooden post (*thambh*) of her father's house. It has only to be added that sometimes it is performed also in the case of a widow to avoid a scandal. Other instances of mimicing marriage are: (i) If a man loses two wives and wants to marry a third, he is first married to an *Ak* or *Madar* plant (*asclepias gigantea*), or to some fruit-bearing tree, or to a doll or an effigy before contracting the actual marriage. This is supposed to avert all future mishaps both to the new wife and the man. The third marriage is considered to be very insuspicious and is by this means converted into a fourth; (ii) Then, there is what is called the *Dokaja* ceremony which is also the result of a superstition: A married woman is sometimes considered to be under the influence of an evil star, and this is generally when a delay occurs in her bearing a child; she feigns a quarrel with her husband and his people and leaves his house for somebody else's, the latter being treated as the house of her father (*maika* or *peka*). The husband fetches her back after performing a mock marriage with her; (iii) Lastly may be mentioned the custom among

* Selling girls into marriage is a recognised custom among the tribes of Jammu hills. *C.f.* cl.(*a*) of the next section.

† This custom is denied by the higher classes.

‡ In Gilgit the period of *khanadamadi* is never less than 12 years, after which the man may take his wife away, if he does not care to live in his father-in-law's house any longer.

Rajputs of marriage by proxy with the husband's sword, generally resorted to when the parties happen to be at long distances from each other. Sporadic instances of this may occur even at the present day.

(e) *Marriage by capture.*—Scarcely any trace of taking the woman away by force for the purpose of marriage should have been left in the present age of law, order and civilization, but occasional instances are said to occur on the borders of the State, especially on the side of Bhadarwah. Among the Sudhans of Punch and Muzaffarabad, the father of a girl contracted for marriage into a particular family sometimes changes his mind and thinks of marrying her into another house. The members of the family originally contracted with, on getting the information, take the girl away by force, whereupon the *biradri* people intervene and decree a retention of the girl by the abductors on payment of a double rate of the *Rûm**. The Census Officer of the same *Ilaqa* reports that in olden times the Kshattryas also used to capture women for the sake of marriage†.

(f) *Sale of women for purposes of marriage.*—In days not far back, a regular trade in women was carried on here, and they used to be largely exported from various parts of the Jammu Province specially the upper portion of Riasi, Ramnagar, Basohli, Kishtwar, Bhadarwah, etc., into the lower plains not only of the Punjab but as far down as Sindh in the west, Rajputana in the south and various places in the east, and sold there for purposes of marriage. A good deal of fraud was practised in this connexion. These women generally hailed from the lower classes—Thakkars Meghs, Dums, Chamiars, etc.—but, being comparatively fair in complexion and attractive in features, were represented as belonging to higher castes and sold at high prices. Ordinarily, the girls were only seduced for this purpose by the wily persons who carried on this nefarious trade, but cases were not rare of the woman herself playing a conspiring part in the transaction. She would get herself sold in this way and enter into marriage with the purchaser or some one else in his family, would live there for some time and then abscond and return to her country bringing such valuables and jewellery as she might be able to lay hands on. All this continues to a certain extent even to the present day, but the vigilance awakened now both among the officers of the State and outside tends in a great measure to suppress this evil. The present Governor of Jammu has in contemplation a scheme for further preventive measures in this direction.

Effect of civilization on morality

193. Whatever the state of sexual relations may have been in the primitive stages of human society it is common experience, at any rate in India, that the virtue of chastity is more common in rural than urban areas. This may partly be due to the existence of greater temptations and opportunities in the latter, but has also for its cause the fact that the increased material comforts and luxury associated with town-life weaken greatly the restrictions on the moral sense that lead to chastity. Of this we have ample illustration in this State, where the simple village-folk (in every part of it) of both sexes possess a far stronger sense of chastity than can be claimed by their coevals in the bigger towns and cities. It is a well-known fact that the cleverer men from the lower regions and the plains who go into the interior of the hills on trade, service or other business often carry sin and perdition with them into the innocent households of the simple hill-men and have gone a great way in spoiling the morals of the people of Jammu Province at large.

On the other hand, it is impossible to deny that with the advance of civilization a peculiar tone of morality is created in society as a whole and a strong public opinion is formed which sets itself up against immoralities of all description. This is known to act as a great restraint upon the people, and the more advanced sections of the population here have, indeed, begun to display a far higher standard of sexual morality. The barbarous practices of olden days are, as has been noticed, decreasing and disappearing day by day according as the people amongst whom they ever prevailed come in

* *Vide* foot-note to Section 191 page 139.

† The system of the bridegroom going in procession with a large party, attended with drums, cymbals and other paraphernalia, so common all over India as also in all parts of the State—the *Barat*—may well be taken as a vestige of marriage by capture.

contact with civilization. As has been said in § 185, the primitive practices even among themselves have had a regular course of evolution—promiscuity, premarital communism, matriarchal and fraternal polyandry, monogamy, having succeeded one after another. As regards the males polygamy and bigamy are losing favour even among the people who have a religious permission for them, and there is an all-round improvement in both the sexes in their mutual relations.

Divorce

194. Divorce is permissible only among Budhists and Musalmans who allow widow remarriage, but it is nowhere a common practice except in Baltistan where the women enjoy great liberty owing to the prevalence of the temporary matrimonial arrangement known as *Muta*. The latter custom has gone far to demoralize the Baltis as a people; the changes in marriage contract are numerous and the necessary result is that the Balti woman compares ill, morally, even with the Laddakhi, notwithstanding the latter's polyandry. The method of divorcing used by the Laddakhi Budhists is curious. The husband and wife hold a sort of tug-of-war with a piece of yarn and matrimonial relations break asunder with the snapping of the thread. The grounds for a Bodh husband to seek divorce are (1) adultery*, (2) hatred of the man by the woman, (3) any infirmity or incurable disease in the wife and (4) a confirmed habit of stealing. The woman can claim separation for (*a*) neglect and want of attention on the part of the husbands, (*b*) insufficient provision of food and dress and (*c*) abusive language, corporeal chastisement and general ill-treatment. If the fault leading to divorce is the woman's a horse or its value in cash (Rs. 20) has to be given by her to the man as compensation, and in the converse case the man has to give a cow or Rs. 12 to the woman. If one only of the several husbands wishes to divorce the common wife and the others do not, the simple solution for the dissatified husband is himself to leave the family with all its belongings.

Age of marriage

195. The extent to which early marriage prevails here can be judged only by a scrutiny of the statistics of civil condition with reference to age, and this will be done later. Here, it will suffice to note that child-marriage is not as prevalent as one might expect in so antiquated a country. It is not found to any appreciable degree except among the Hindus. The Bodh, the Sikh and the Musalman all equally and as a rule, disfavour child marriage. The lower and agricultural classes of all the religions usually marry at a mature age, which is 16 to 20 in the case of females and 18 to 22 in that of males. Among the inhabitants of colder climes puberty is reached at a relatively older age than in the warmer regions on the lower levels.

As regards the comparative age of the married couple, the bridegroom is as a rule older than the bride, the ordinary difference being one of 4 years. In Laddakh, however, the woman is frequently older and the marriage of a girl of sixteen to a boy of twelve is a common occurrence. The case of a very small girl being wedded to a very old man, though quite an extreme and very rare one, at times does occur, but it is scarcely one of ordinary matrimonial relationship and proceeds from monetary and other similar considerations†. Another instance of inordinate difference between the ages of wife and husband has been reported from Laddakh: When a Bodh becomes very aged while his sons are still minors and incapable of managing the affairs of the family, he marries them to a well grown up woman, who brings them up and conducts the business of the house as long as they remain unfit to do so. On coming to age they get everything ready, the wife included‡.

* Mere suspicion will not suffice; the husband must, in order to set up a sure claim for divorce, catch the wife in the act.

† The Settlement Officer, Riasi, makes a special grievance of it, but it scarcely deserves the prominence he seeks to give it.

‡ This ought not to be confounded with the custom prevalent among Badagas, Goundans, Vellalas, etc., of Southern India and Buriats of South Siberia, who not only import wives for their sons but also beget children from them on their behalf during their minority. The Laddakhi, on the contrary, treats the woman as one of his children.

196. The orthodox among the Hindus, Bodhs, Sikhs, etc., who believe in Astrology, attach much importance to the date and time when marriage is to be performed, but the rest of the people here only look to their convenience and celebrate weddings at a time when they are at leisure and have also a sufficiency of grain, live-stock and other wherewithal to give the necessary feasts and entertainments. The Hindus consider the month of *Poh* (Pus=15th December to 15th January) and *Chetra* (Chait=13th March to 13th April) highly inauspicious, and the Mohamedans try to avoid *Moharram* (the month of mourning) and *Ramzan* (that of fasting). The interval between the two *Ids* is also considered inappropriate. As regards dates 3, 13, 23 and 8, 18 and 28 are considered unlucky numbers. Bodhs prefer *Pus*, the last month of their calendar, for marriage. As to seasons, the general rule is to avoid the rigours of the winter, but in Kishtwar and Gilgit the people reserve all their marriages for that season as that is their time of greatest leisure. There are no long spells of 'close season' for marriage, only the Hindus do not celebrate marriages in the course of *Sanghasta* (when the Sun passes through some inauspicious Sign of Zodiac) which may sometimes last for a period of 2½ years. To the ignorant cultivator the only suitable season is when he has completed harvesting of his Kharif crops in October.

Marriage seasons

197. The ordinary rituals constituting the binding part of marriage are the same as are performed in the Punjab, *viz.*, the *Lawan* or *Phera** (with *Kaniadan* or *Shanklap* of the bride) among the Hindus, the *Anand-riti* among the Sikhs, and the *Nikah* and *Sigha* of Mohamedans, Sunnis and Shias respectively. Among the Budhists the family Lama officiates at the marriage ceremony; he recites texts from the Holy Books of Budhism, and performs a *Puja* which is locally called *Yanguk*. It is also customary among the Musalmans and Bodhs to reduce the terms of marriage to writing (*Kabin Namah*). The former record the amount of *Mehr* (dower-money) settled, and in the case of the latter the consent of the bridegroom is given in writing to the bride. The Budhist document also contains an undertaking that the brothers of the bridegroom will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. The ceremony performed in marriage with a widow is known as *Chadar Andazi* (or as in Bhadarwah and in its neighbourhood *Balu Dori*, *Balu* being an ornament for the nose). It is a much simpler affair. Among the Hindus of Jammu the consummation of marriage is preceded by *Maklawa* ceremony corresponding to *Gauna* of the United Provinces†. The Pundits of Kashmir perform a special ceremony called the *Zooj* when the bride attains puberty.

Marriage ceremonies

198. Mention has been made of causation and divination of sex of the child in the last chapter (§§ 177 and 178 pages 129 and 130), and of *couvade* there does not seem to exist any trace here except that the practice, in Laddakh, of the man not leaving the house during his wife's 'confinement' may be regarded as an instance or the nearest approach to it. He will also not cross a stream, channel or other flowing water for some specified length of time after the child-birth. Of other birth customs the following peculiar ones need alone be mentioned :-

Birth customs

(1) *Nature of name-giving.*—The Hindus give a name to the child on the 12th or 17th day of its birth, the Musalmans usually on the 7th at the time of the *Aqiqa* (tonsure), but the Budhists leave the child unnamed for two or three years, accosting it, the meanwhile, with generic terms like *Digpa* (male) and *Digmo* (female). The Musalmans in Laddakh select a

* This is no other than the *Bhanwar* or *Bhaunri* ceremony of Hindustan. The Pundits in Kashmir call it "*Laggan*," which comes on after 'Deogun'.

† The performance of these after-marriage ceremonies is considered to constitute a great check on premature sexual intercourse and one of the District officers of Jammu Province deplores the endeavours of the present day reformer to do away with this custom with a view to reduce marriage expenses, and considers that this will lead to a deterioration of race.

name by drawing, which is performed by the *Mullah*. In Gilgit a feast is given to the brotherhood on this occasion ; the assembly suggests various names, and the one unanimously approved is chosen. The Budhists of Laddakh, like the superstitious among the Hindus of Jammu, sometimes assign a name indicating a low descent ; this is calculated to put the Fates on a wrong scent and prevent them from taking the child away.

(2) *Ear-piercing* is common everywhere, and is performed even in the case of males except in Kashmir and Gilgit. In Dugar *ilaqa* the Musalman males also have their ears bored*. The Bodh males of Laddakh have both their ears pierced, and the Balti only the right one. Among the Hindus this is a religious practice and is usually performed with the tonsure ceremony, but superstition also comes into play in this as in every other connexion. The piercing of the nose and the ears is supposed to act as a powerful prophylactic against attacks of infant-diseases like lock-jaw and epilepsy, and is believed to be a general protection from death.

(3) *Uncovering the face* of the child for the first time is believed in as an institution by the Hindus alone. Children born under evil stars are not seen by the father except on a date prescribed by the *Jotshi* and even then not without the performance of some propitiatory rituals.

(4) *Disposal of body of child dying in infancy.*—The Hindus bury it if death occurs before dentition, otherwise they cremate it with modified ceremonial; the Musalmans dispense with the obsequial prayer (*namaz-i-janazah*) so essential in the case of grown-ups. Among the Laddakhi Bodhs the death of a child on some holy day is considered auspicious and the body is, in that event, buried under a wall of the residential house. This, however, is not associated with any beliefs as to return of the child's soul to the family.

(5) *Treatment of women dying in child-birth.*—Hindus alone regard such a death as extremely inauspicious. The soul of the woman dying during pregnancy or in the course of parturition is supposed to haunt the family, and in order to prevent it from so doing rape-seed is strewn on the path over which the corpse is taken for cremation. To set the soul at rest a special *Shradh* (*Narain Bali*) has to be performed at Gaya (Behar), Hardwar (United Provinces), Krukshetra (Punjab) or Matan (Kashmir).

(6) *Seclusion of women at child-birth.*—The period of confinement varies. With the Hindus it lasts for 12 or 13, with the Bodhs 30 and the Musalmans 40 days. The patient is everywhere kept in a secluded, ill-ventilated and ill-lighted room†. This is due partly to an excessive precaution against the dangers of draught and partly to certain superstitious ideas. Strangers are allowed no access to the mother or the child for fear of communication of evil spirits, or contamination by the evil eye. The nomadic Gujjars, Brakarwals, Gaddis, etc., however, can ill afford to take such precautionary measures, and their women are seen moving about soon after delivery.

(7) *Prohibited foods before and after child-birth.*—Heavy and heating food is avoided during pregnancy, and cooling and sour things after child-birth, The patient is made to fast for 3 to 5 days after delivery, and is then given strong yet easily digestible food in liquid form. Tepid water is used in drinking as long as restricted diet lasts, and then boiled water temperately cool. In Laddakh butter and meat is liberally served during confinement.

(8) *Purification ceremonies.*—Bathing is commonly believed to remove all impurities attendant upon child-birth. The Hindus consider the woman unholy, and her touch polluting, for 13 days‡. Two baths are given within that period. The Musalmans have no ideas of *chhuh*, but regard the woman as unfit for the performance of religious duties like the daily prayers as long as the usual discharge after child-birth continues, its utmost limit being forty days. Three to four baths are given in the course of that time. The Hindus of Jammu Province add what they call *panjratni* or *panj-amrit* to the bathing water used for purification§.

* *Vide* § 147, p. 130, ch. IV *ante*.

† *C.f.* § 179, p. 130, where the evil consequences of bad housing and bad nursing of women at child-birth have already been pointed out.

‡ There is a distinction even in this respect. The Brahman woman is considered to become pure 11 days after child-birth, the Kshattriya 13 days, the Vaishya 16 and the Sudra 21.

§ It is an admixture of cow's milk, butter and urine, juice of *Tulsi* leaves and Ganges water. A little of it is also tasted by the woman and the child.

All the baths, especially the last, are occasions of feasting and rejoicing and presents are exchanged among close relatives and friends. Among the Bodhs a purificatory *pujah* is performed by the Lama on the 15th day.

(9) *Rites on feeding children for the first time.*—Among the Hindus, especially of Jammu, the breast is washed by a virgin with *panj-ratni* and green grass before the child is suckled. The Bodhs recite the word '*Om*' over a spoonful of milk and then give it to the child to drink. The Baltis put Euphrates water in the mouth as the first thing, and the Musalmans elsewhere touch the tongue with *Zamzam* water or date-fruit brought from Mecca.

(10) *Ideas about twins.*—The birth of twin children is considered unlucky in the lower Jammu, and the belief that the innate sympathy between the two is so strong that if one falls ill or dies the other is sure to follow suit is common everywhere. The Bodhs take the birth of three children as very auspicious for the parents. The Laddakhi Musalmans consider twins good, bad or indifferent according as the two are male, female or of opposite sex.

(11) *Superstitions regarding illness during childhood, sneezing, grinding of teeth, etc.*—No particular superstitions seem to attach here to sneezing, but grinding of the teeth while the child is asleep is regarded as ominous, and is supposed to herald disease of some serious nature. Those disposed scientifically treat it as indicative of the presence of tape-worms. The remedy used by the superstitious is the tying of a jay's feather to the child's neck, but the putting of a little sand into its mouth is the more practical and effective cure.

Some miscellaneous points relating to child-birth may also be noted. The Hindu is very particular as to the preparation of a horoscope of his child, especially when male; the Musalmans universally pronounce the *Azan* (technically called *Bang*) into the child's ears immediately it is bathed. In Punch the father of the newly born child throws a rice-pounding pestle from the top of his house; this is supposed to avert deafness in the child. In Laddakh it is customary for the father to fix an arrow into a heap of wheat or *grim* (Tibetan barley) and keep it there for a week. To the arrow-head is applied some butter, and the national piece of cloth (*khatak*) is flown from it. This process is believed to give long life to the newly-born. Gun-firing immediately on the birth of a male child is as common in every part of this State, even as far as the Agency *ilaqas*, as it is everywhere in India. So is the practice of keeping fire burning in front of the lying-in room. Various other minor superstitions exist in different parts of this country relating to the birth and nursing of children which it is neither feasible nor useful to narrate.

Circumcision

199. The practice of circumcising their male children obtains among the Musalmans alone, and among them it is universal. The Laddakhi Budhists do not observe it. In no part of the country, nor among any of its peoples, are the females either circumcised or infibulated. Circumcision of boys is observed as a festive occasion, and ceremonial feasts are given to the brotherhood when the patient recovers. Until recently the custom in the Agency *ilaqas* of Gilgit was for the people to await the circumcision of their Raja's son, when all the male children of the district were circumcised together, the Raja giving a general feast in honour of the occasion. The ordinary season in the same part for celebrating the ceremony of circumcision is either the spring or the autumn*.

* The following points, though raised by the Census Commissioner of India in connexion with the circumcision of females, may well be noted in respect to that of males: (i) *The age* at which boys are generally circumcised is 5 to 7 years in all parts of the State except Laddakh District, where circumcision usually takes place on the 7th day of the birth; (ii) *The operator* is ordinarily the family barber; only in Kargil tehsil the village Mullah performs the operation. This is because there are no professional barbers in those parts; (iii) *The part removed* is the prepuce. The common method is to cut off with a sharp razor the whole of the foreskin leaving the glans exposed. In Kargil, however, only the projecting part of the prepuce is cut off so as to disclose the urethral orifice. This is probably due to a want of skill on the part of the operating Mullah; (iv) As to *the reason* assigned, the practice is traced from the time of the Prophet Abraham and is as such to be followed by all the adherents of Islam, the faith being supposed to have originated in its earliest form from him. The Mohamedan *Shariat* imposes it only as a *Sunnat* (tradition from the Prophet), but the importance that is commonly attached to it is nothing short of that of a *Farizah* (order of God). From a merely utilitarian standpoint, however, the custom is supposed to be more healthful, as it leads to a general cleanliness of the generative organ and reduces irritability by hardening the *epidermis*.

Terms of relationship

200. Appendix VII printed at the end of this chapter contains a list of terms of relationship, with their correlatives, in four typical languages of this country. The family circle of the Laddakhi Bodhs is very limited because of their polyandrous habits, and the roll of names of relationship in their case is necessarily short. Minute differentations proceeding from considerations of age, marriage, nursing and other social relations are, however, made in addressing relatives by the people of Jammu and Kashmir. Certain terms, again, are used in a classificatory sense, while distinctions will also be noticed in the use of the terms in the second and third persons. The important ones have been noted in the list itself. Opprobrium attaches to the equivalents of 'wife's brother', 'mother's brother' and 'sister's husband', which assume an abusive meaning when applied to a stranger. The sense of abuse proceeds from the implication of disgrace and shame attaching to the use of woman for sexual purposes. The practice of married women not taking the name of the husband and of his relatives found all over India is common to the Hindus of this country as well. The importance of mother's brother in connexion with marriage indicative of the existence of matriarchate has not been reported from any part of the State except Laddakh where, among the Bodhs, he has to share a considerable part of the marriage expenses of his sister's son, and has also to escort his bride in her first journey to him.

Part II.—Statistical

Marriage tables

201. Of the Imperial tables, Nos. VII and XIV deal with civil condition, and from the absolute figures contained in them proportional values have been worked out with reference to age, sex, religion, locality and selected castes in the set of five subsidiary tables printed at the end of this chapter. It is now to be seen how far all these figures correspond with the social customs and practices in regard to marriage narrated above as obtaining in various parts of the country. Their approximation to the existing conditions will be the best measure of their accuracy.

Universality of marriage

202. Of the three respects in which the Indian marriage system is peculiar the one of greatest importance is the larger proportion of married persons; this is more so in the case of females than males. The proportions *per mille* quoted marginally bring out vividly the conditions prevailing in this respect in the State as compared with India (as a whole) and England. In every hundred males here, 53 are single, 42 married and 5 widowed as against 49, 45 and 6 respectively of India and 61, 36 and 3 of England. Among women 39 are single, 49 married and 12 widowed to 34, 48 and 18 of India and 59, 34 and 7 of England. Although, therefore, nuptiality in the State is a little more common than in England, it is considerably below the Indian standard, the slight excess in the case of married women being probably due to the child-bearing widows of the Jammu hills having returned themselves as married. That the women are married more universally everywhere than males is evident from their proportions *per mille* being 414* against 392 in England, 656* against 508 in India and 611* against 474 in the State. The extent of universality of marriage among females cannot, however, be fully apparent without reference to the proportions based on the number of persons of marriageable age, '15-40'; these are 47 single and 953* married females against 323 and 677* males respectively. Barring the nuns of Laddakh and public women elsewhere, there are, thus, no grown-up women here who remain unmarried except such as may be afflicted with some infirmity or other bodily disability; another proof of the real dearth of women in the country at large.

Country	Unmarried		Married		Widowed	
	Male	Female	Male	Female	Male	Female
England (1901) ..	608	586	357	340	35	74
India (1901) ..	492	344	454	476	54	180
State (1911) ..	528	389	420	491	54	120

* These include the married as well as the widowed.

Early marriage

203. The next peculiarity is the early age at which people in India marry. With the Hindu the daughter's attaining puberty while still unmarried brings on not only social obloquy but also spiritual damnation, to the living as well as the dead. Caste restrictions contribute their own *quota* to an acceleration of marriage which is common to both sexes. Lastly, there is the fond desire of the parents to see their children married as soon as possible, which is accentuated by the belief as to general uncertainty of life. The first two causes apply here to a limited circle only and exercise the greatest influence in the Dugar *Ilaqa*, but the third is applicable, more or less, to the general public everywhere. Child-marriage is, however, on the whole not as common in this country as elsewhere in India. In its extreme form, *i.e.*, marriage of persons within five years of age, it exists only nominally. The figures in the margin will further show that the people at large begin to marry here in any considerable numbers only after the age of 15 in the case of females and 20 in that of males. Even this is very early, as the European marriage statistics of the last Census show that these proportions are approximated at a far more advanced age in the countries of the West, (20—40). In England the number of married persons at '15–20' is only 3 *per mille* among the males and 15 among females. A physical explanation of this great divergence is the fact that people mature earlier, especially females, in warmer countries*. This is why we have 90 males and 455 females married and widowed at '10–15' in the Submontane and Semi-mountainous Tract against 82 and 365 for the State as a whole.

AGE	Persons married, including widowed, *per mille*	
	Male	Female
0—5 ..	1	2
5—10 ..	11	51
10—15 ..	82	365
15—20 ..	303	857

Widow marriage

204. The last though by no means the least matter directly connected with the census statistics of civil condition is that of widow remarriage. In almost every advanced country the women have the fullest liberty to marry again once their husband is dead, but in India it is a marked feature of domestic economy among all the castes except the very low that the widow cannot remarry. The hardships of widowed life have in the past been the source of the now almost extinct practice of *sati*. Conditions are not very different here in this respect wherever Brahmanism is in force. In the Dugar *Ilaqa* and among Rajputs elsewhere even the Musalmans regard widow marriage as a shameful act; in Kashmir the Brahman community discountenances the system; but this is practically the whole extent to which the custom holds. Everywhere else in the State and among all other classes of its people widow marriage has the greatest vogue. With the Musalmans it is, indeed, a recognised institution, but Bodhs and Sikhs also admit its validity, although the occasions in the case of the former are so few owing to the practice of polyandry. The Sikhs largely observe the *chadar-andazi* system. The lower classes of Animistic tendencies marry their widows without any reserve, but even among the Brahmans, the Thakkars and certain other higher castes of undisputed Aryan origin living in the interior of the Jammu hills the widows are allowed great latitude. They not only go about marrying freely by *chadar-andazi* but may carry on sexual relations without undergoing any formalities of a second marriage at all. The case of the widow having connexion with the brothers and cousins of her deceased husband and begetting children to him has already been mentioned†. The brothers and cousins have, no doubt, a preferential claim‡ to the widow, but there is no bar to her acquiring intimacy with a stranger, only the outsider has to compensate the man entitled to retain her, the amount of the cash payment varying from Rs. 50 to Rs. 200.

* *Vide* § 195, p. 142, *supra*.

† *C. f.* § 186, p. 136.

‡ § 188, cl. (6), p. 138.

The custom of the widow procreating children to the deceased husband while living in his house resembles closely the Jewish *levirate* and may be a survival of *nayoga*, a doctrine so much advocated these days by the Arya Samajists, but the freedom with which the widows pass over from family to family by means of *chadar-andazi* cannot be regarded as anything else than a form of the ordinary widow marriage. The Aryas are great advocates of widow marriage, but they do not seem to have effected any improvement yet in those quarters here where there is any need for it at all. Similarly the Missionary Societies working in Kashmir preach a denunciation of enforced widowhood, as also of child marriage, but with as little effect upon the Brahman community which favours both these customs.

Owing to the predominance of the communities favouring widow marriage the proportion of widows is not as large here (120) as in India (180). The number *per mille* of the widows at various ages is given in the margin. Among the natural divisions the number is the largest in the lower plains of Jammu (161), a tract most under the Hindu influence. Widows of an age below fifteen are few in number everywhere, and the prevalence of widow marriage in the Outer Hills, Kashmir and the Frontier, at the maritable age of '15-40' is fully represented by the proportions returned in respect of those divisions. Even at the advanced age of '40 and over' the women of Kashmir (402) and Frontier (381) remarry to a large extent, and in Jammu this practice obtains more in the hills (517) than on the plains (542). Widow marriage is in the largest vogue in Gilgit where as soon as the term of *iddat* expires the woman is married to some eligible member of her deceased husband's family. This proceeds from the keen marital jealousy that prevails among the Gilgit people who cannot brook the idea of any female relative of theirs passing over to another family. In Laddakh, too, the actual number of widows is small, and the fairly large proportion shown is probably due to a classification of *chhumos* and divorced Balti women as widows.

Age	State	Natural Divisions			
		I	II	III	IV
All ..	120	161	143	87	105
0—5 ..	..	1	..	..	..
5—10 ..	2	3	3	..	1
10—15 ..	8	11	11	5	5
15—40 ..	74	105	50	47	51
40 and over..	470	542	517	402	381

205. **Civil condition by locality** In order to arrive at accurate conclusions regarding universality of marriage, early marriage and widow marriage, it is necessary to enter into the details of local distribution. The marginal abstract from Subsidiary Table II, sets out the proportions *per mille* of the single, the married and the widowed. Disregarding the Frontier districts, the number of married persons will be found highest in the Submontane and Semi-mountainous Tract (482 males and 659 females*) where the Hindu element is the most powerful; it is at its minimum in the Outer Hills (467 and 628*); Kashmir (471 and 585*) occupies the intermediate position. The proportions relating to the Frontier districts are peculiar; they are the largest of all in the case of males (497*) and smallest in that of females (572*). This is obviously due to the polyandry of Laddakh.

State and Natural Divisions	Unmarried		Married		Widowed	
	Male	Female	Male	Female	Male	Female
State ..	526	389	420	491	54	120
(I) ..	518	341	405	498	77	161
(II) ..	533	372	413	485	54	143
Jammu Province (I and II)	*527*	*360*	*410*	*490*	*63*	*150*
Kashmir (III) ..	529	415	425	498	46	87
Frontier (IV).. ..	503	428	456	467	41	105

Widowers marry more largely everywhere, but, as already stated, in this State even the widows remarry in considerable numbers except in the submontane tracts where their proportion is the largest (161). Widow marriage prevails much in Kashmir, where but a small proportion is left unmarried (87).

* These figures include the widowed as they also married though they have lost their consorts.

The large percentage of widows in Laddakh has already been explained at the end of the last paragraph.

Conditions as to child-marriage are as in the margin. The proportion of married male children is largest in the Frontier a fact due to the existence of polyandry among the Bodhs of Laddakh, the younger brothers of the man actually wedded being also treated as married. Marriage of infant girls (0-5) is perceptible only in Jammu Province and subject to the allegation made in the last sentence, the proportion of both males and females married at an age below fifteen is the highest in the Sub-montane and Semi-mountainous Tract, a part of the country under greatest Aryan influence.

Age and Sex		State	I	II	III	IV
0—5	Male ..	1	1	2	..	3
	Female ..	2	5	4	..	1
5—10	Male ..	11	21	16	3	20
	Female ..	51	96	78	16	20
10—15	Male ..	82	90	83	74	112
	Female ..	365	455	400	322	194

N. B.—The figures for the married include those of the widowed.

Civil condition in cities

206. Percentages of all the three phases of civil condition as they stand in cities and in country-side are set out in the margin. It will be observed from them that *universality of marriage* is greater in villages at all ages among the males and up to an age of fifteen among females, the obvious reason being the relatively costlier and freer life in towns, which makes married life both difficult and unnecessary. Grown-up women in cities, however, seem to marry more largely, their percentage at '15-40' being 97 for the municipal area against 95 of the rural, and the number under the subsequent age-period '40 and over being at par.' Part of this somewhat inexplicable situation may be due to an erroneous classification of many a free woman as married and the rest to the lesser vogue of widow marriage and consequent larger proportion of widows in the cities. Another peculiarity of the local statistics of civil condition is that they show a smaller prevalence of *early marriage* in the cities, the percentages of married persons of all ages up to fifteen being larger in rural areas. As regards *widow marriage*, conditions are more favourable in the country-side than in the cities; the widows remarry more freely in the villages and fewer have consequently been returned as being in widowhood at the time of the Census.

Age and Sex		Municipal			Rural		
		Single	Married	Widowed	Single	Married	Widowed
0—10 ..	Male ..	100	..	..	99	1	..
	Female..	99	1	..	97	3	..
10—15 ..	Male ..	96	4	..	92	8	..
	Female..	73	26	1	63	36	1
15—40 ..	Male ..	38	57	5	32	64	4
	Female..	3	89	8	5	88	7
40 and over	Male ..	6	74	20	5	77	18
	Female..	1	47	52	1	52	47

Civil condition by sex

207. The proportions of both the sexes in the three states of civic life are given in Subsidiary Table III, and Table IV deals with the proportion of females in a thousand of males of all conditions. The figures abstracted from it in the margin will prove instructive. They fully bear out the proposition already stated in § 202 that the females marry more universally than the males, as also the fact that men find it easier to remarry than is the case with women. That is how the proportion of females exceeds that of the males both among the married and the widowed. This is further corroborated by the figures of Table III where the proportions given are 4,194 in every 10,000 of married males to 4,916 of females of the same condition and 543 widowers against 1,208 widows.

Religion	Unmarried	Married	Widowed
All	653	1,039	1,970
Hindu ..	502	1,023	2,262
Musalman ..	693	1,048	1,825
Sikh ..	619	1,032	2,142
Budhist ..	1,050	856	1,907

Locally, women marry most in the Submontane and Semi-mountainous Tract of Jammu, the proportion of the single there being 557; and the number of unmarried women is the largest in the Frontier (831) owing to polyandry and *muta* systems of Laddakh. Polyandry is further reflected in the proportions of the single (1,050) and the married (856) women of the Budhists. That the women on the whole are married much earlier as well as more universally is evident from the number of the married females in every 10,000 at the age-periods '0–10' and '10–15' being 78 and 379 respectively against 17 and 93 of males. It is also noteworthy that in spite of the greater nuptiality of the women the proportion of single girls up to an age of ten is larger than that of the boys (3,001 against 2,856). This point has already been explained in § 171 Chapter VI at page 125; females are in actual excess over the males at earlier ages, and it is only after they enter upon married life that they begin to die largely and get into a deficit.

208. The statistics of civil condition with reference to religions are still more interesting. As will appear from the number *per mille* given in the margin, single males are most numerous among the Sikhs and are fewest among the Budhists. The cause in one case is a general dearth of women* and in the other, polyandry. Taking the converse case, the number of married females† is the largest among the Hindus and smallest among the Bodhs. Universality of marriage is the reason for the former and polyandry again for the latter. With the Hindus it is a religious tenet that every male must also marry if he does not want his soul to wander about aimlessly for want of obsequial and propitiatory ceremonies performed by a son. The Hindus also lead in the custom of enforced widowhood, the number of their widows being 208 in every thousand as against 96 only of the Musalmans, and the extensive practice of widow marriage among the latter scarcely needs any further pointing out.

By religion

Religion	Unmarried		Married		Widowed	
	Male	Female	Male	Female	Male	Female
All ..	526	389	420	491	54	120
Hindu ..	512	301	409	491	79	208
Musalman ..	532	411	421	498	47	96
Sikh ..	558	405	396	479	46	116
Budhist ..	421	442	521	446	58	112

Early marriage is at greatest discount with the Sikh. The proportion of boys and girls, married and unmarried, relating to the four main religions of the State are given in the margin. Up to an age of fifteen, early marriage is most prevalent among the Hindus; the Musalmans, the Sikhs and the Bodhs come next in a descending order of succession‡. The excessive proportion of married boys among the Bodhs is, however, not due to the existence of child-marriage as a custom; so many married boys are found in their case because of their polyandry, all the younger brothers of a married man being, as noticed above, treated as married, irrespective of their age. The Mohamedan proportions are swollen by the Jammu Musalmans who imitate their Hindu country-men in the matter of early marriage.

Religion	Unmarried		Married †	
	Male	Female	Male	Female
Hindu ..	328	290	9	65
Sikh ..	418	392	6	46
Budhist ..	264	293	26	6
Musalman ..	414	390	12	42

The only point left for consideration in this connexion is the extent to which polygamy prevails in the State as a whole and among the various communities inhabiting it. Judging from the percentage of married women, worked out from proportions of both the sexes, as exhibited in the margin of the next page, and treating the excess of women in the married state as at least a partial index of the existence of polygamy, it is clear that the practice obtains here only nominally; an excess of 17 women is not much.

* *C. f.* § 172, chapter VI, p. 125.

† Including the widows.

‡ To come to this, mean averages should be worked out from the proportions of both the sexes.

The Budhists, naturally enough, return a deficit and the proportion of married women is highest in the case of the Sikhs showing them to be the most polygamous community in the State. This may be ascribed to the large prevalence among them of the *chadar-andazi* system. The Musalman proportion falls short of even the Hindu, and the reason has already been cited in § 188 of the last chapter at page 137; the poor agricultural Mohamedans do not generally possess the means for the luxury of plurality of wives, even if such it may prove.

State ..	.. 117
Budhist ..	.. 86
Musalman ..	.. 117
Hindu ..	.. 120
Sikh ..	.. 121

209. Proportional details of civil condition relating to selected castes are setout in Subsidiary Table V, and the important features in them may now be pointed out. Nuptiality in the males is at its lowest among the higher castes observing rules of endogamy, exogamy and hypergamy, the proportion of the unmarried males being 563 *per mille* in the case of the Kashmiri Pundits and 558 in that of the Rajputs. The Musalman Rajput's adherence to the Hindu practices in this respect is evidenced by the proportion of the Chibhs (569) which is highest of all. The difficulties of matrimony leading to a decay of the Rajputs as a race* are, however, best reflected by the excessive proportion among them of the single males at '20-40' (377). The position is wholly reversed in the case of females, and the number of unmarried women among the Rajputs is the smallest. That the marriage of females is most universal with the higher castes of Hindus transpires best from the proportions of unmarried of an age over 40 being 4 *per mille* in the case of the Rajputs and *nil* in that of the Kashmiri Pundits. The Thakkars with 26 *per mille* of unmarried women of that age present a good contrast. It is noteworthy that of all the Hindus the Kashmiri Pundits have returned the largest proportion of the unmarried both among the males (563) and females (356). This comes from their close adherence to the *Shastric* rules which make marriage such a serious affair. The peculiarity of the Sudra classes seems to be the late age up to which the males continue to marry, the unmarried Chamiars at '40 and over' being 52 and Meghs 67) as against 172 of the Brahmans (Kashmiri).

By caste

Of all the Hindu castes dealt with, early marriage is least common among the males of the Arora (6 *per mille* married at '5-12'), and the lower castes, like Chamiar (34), Megh (37) and Thakkar (44), seem to practise it very largely. This may be only a survival of their aboriginal customs. Females are married earlier than males among all classes, but the Brahmans of Kashmir are least guilty of marrying their daughters before the age of twelve (34). The greatest offender in this respect is the Megh with his proportion of 189 married females at '5-12'. The Punjabi Brahmans are also much given to early marriage; the proportion of infant brides with them is largest of all (7 *per mille* at '0-5'). Among the Musalmans, the Gujjars display the greatest tendency for early marriage, the proportion in males being 41 and in females 133. This, in view of the belief that the primitive man did not know of marriage before puberty, would look strange, but the recent eminent statisticians of Europe† have disproved this hypothesis, and this is only another instance in illustration of the fact that child-marriage is also met with among certain very backward races of Pre-Aryan days.

Enforced widowhood of women of maritable age is of course greatest among the higher Hindu castes, being 225 in the case of the Punjabi Brahmans and 193 in that of the Rajputs. The Musalmans of Rajput origin retain the evil, the proportions of the Bains being 104 and of the Chibhs 97. The number of old widows is largest among the Hindu Rajputs (678 of '40 and over'). That the lower classes freely remarry their widows is evident from the proportion of the widows among Chamiars being the lowest (144). Mohamedan proportions are as a rule much below the Hindu standard, but since one of the good points of continued widowhood is a strong sense of fidelity to the

* *C.f.* § 191, p. 140.

† For example, Hartland.

deceased husband the higher classes even among the Musalmans, as probably all other civilized nations, are found avoiding widow marriage to some extent. This explains the excess of widows among the Syeds (441), Maliks (426), Moghals (429) and Pathans (422). The proportions of the Bains (461), the Chibh (544) and the Gakkhar (453) only indicate retention of Hindu customs even after conversion to Islam.

In the caste statistics of civil condition a couple of items must particularly be explained. We find a very undue proportion of old maids (40 and over) among the Hindu Thakkars (26) and the Musalman Maliks (47); the explanation in one case is the existence of primitive customs stated in §185 page 136 and §187, page 137, and in the other a known difficulty in getting suitable matches, as the Maliks of Kashmir are proud of the nobility of their birth and seek to marry their daughters within their own social level. The interpretation of the caste figures will, however, not be complete without reference to the polygamy of the Rajputs (511* married females against 366 males), and to the fact that although the number of Musalman female Meghs is very much short of the males† the number of the married of both the sexes of this caste is almost the same (562 females against 516 males). This is because the wives are converted along with their husbands.

Variations

210. There is little scope for comparison of marriage statistics in this State, as the Imperial table dealing with absolute figures on this subject was prepared in respect to the entire population in the last Census for the first time. To expect any great change in the ideas and practices relating to marriage within a single decade in a country so slow of progress will be unreasonable. The marginal abstract of Subsidiary Table I treating of typical age-periods only upholds this view. In regard to early marriage there is absolutely no change. Nuptiality has slightly increased; evidently owing to the improvement in the economic conditions of the people as a whole. Matters have gone worse or better according as the remarriage of widows be held good or bad; some decline has distinctly taken place in the practice, which is ascribable to the increase of the influence of Brahmanism that has gone on side by side with the opening up of the country and the consequent greater contact of the Hindus of the State, more especially of the Jammu Province, with their brethren in the Punjab and other Indian Provinces.

Age and Sex		Percentage of					
		Unmarried		Married		Widowed	
		1901	1911	1901	1911	1901	1911
5—10	Male ..	99	99	1	1	..	..
	Female ..	95	95	5	5	..	..
15—20	Male ..	72	70	27	29	1	1
	Female ..	18	14	79	83	3	3
40—60	Male ..	6	5	83	82	11	13
	Female ..	1	1	65	63	34	36

* Compare also the proportions of the Musalman Bains and Chibhs and refer to §173, chapter VI, page 127.

† 6 against 19; *vide* §159, chapter V, page 114.

SUBSIDIARY TABLE I

Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last two Censuses*

Religion, sex and age	Unmarried		Married		Widowed	
	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7
All religions						
Males						
0—5 ...	999	997	1	3	...	...
5—10 ...	989	989	11	11	...	...
10—15 ...	918	922	80	76	2	2
15—20 ...	697	716	294	273	9	11
20—40 ...	212	231	739	728	49	41
40—60 ...	52	62	817	828	131	110
60 and over ...	40	42	664	712	296	246
Females						
0—5 ...	998	995	2	5	...	...
5—10 ...	949	952	49	46	2	2
10—15 ...	635	645	357	346	8	9
15—20 ...	143	176	828	795	29	29
20—40 ...	20	35	894	878	86	87
40—60 ...	7	7	629	646	364	347
60 and over ...	10	10	248	272	742	718
Hindu						
Males						
0—5 ...	999	998	1	2	...	...
5—10 ...	988	987	11	12	1	1
10—15 ...	927	923	71	74	2	3
15—20 ...	744	721	246	269	10	10
20—40 ...	301	316	636	635	63	49
40—60 ...	111	126	716	726	173	148
60 and over ...	80	87	592	586	328	327
Females						
0—5 ...	996	995	4	5	...	...
5—10 ...	894	913	102	83	4	4
10—15 ...	469	491	512	490	19	19
15—20 ...	72	68	876	879	52	53
20—40 ...	10	10	815	824	175	166
40—60 ...	5	3	472	466	523	531
60 and over ...	7	2	170	152	823	846
Musalman						
Males						
0—5 ...	999	997	1	3	...	...
5—10 ...	990	990	10	10	...	...
10—15 ...	916	922	82	76	2	2
15—20 ...	684	715	307	273	9	12
20—40 ...	182	199	774	764	44	37
40—60 ...	28	36	856	869	116	95
60 and over ...	22	21	694	762	284	217
Musalman						
Females						
0—5 ...	998	995	2	5	...	...
5—10 ...	962	962	37	37	1	1
10—15 ...	672	682	323	312	5	6
15—20 ...	154	202	823	776	23	22
20—40 ...	20	42	921	898	59	60
40—60 ...	7	7	684	711	309	282
60 and over ...	9	9	273	323	718	668
Sikh						
Males						
0—5 ...	999	998	1	2	...	...
5—10 ...	992	993	7	7	1	...
10—15 ...	956	963	42	36	2	1
15—20 ...	765	762	228	234	7	4
20—40 ...	212	236	749	733	39	31
40—60 ...	56	59	818	839	126	102
60 and over ...	39	49	684	708	277	243
Females						
0—5 ...	998	998	2	2	...	...
5—10 ...	958	972	40	26	2	2
10—15 ...	650	715	344	277	6	8
15—20 ...	84	99	900	879	16	22
20—40 ...	11	13	902	913	87	74
40—60 ...	9	4	585	662	406	334
60 and over ...	18	2	198	326	784	672
Budhist						
Males						
0—5 ...	983	990	17	9	...	1
5—10 ...	924	958	74	41	2	1
10—15 ...	816	821	180	177	4	2
15—20 ...	580	638	411	347	9	15
20—40 ...	211	216	759	669	30	115
40—60 ...	135	135	788	773	77	92
60 and over ...	121	165	579	705	300	130
Females						
0—5 ...	998	991	2	8	...	1
5—10 ...	987	957	11	43	2	...
10—15 ...	944	889	54	99	2	12
15—20 ...	719	668	275	319	6	13
20—40 ...	214	181	730	766	56	53
40—60 ...	68	163	726	728	206	209
60 and over ...	78	115	436	405	486	480

* In 1891, Imperial Table VIII, which dealt with civil condition, was prepared in respect of Europeans and Eurasians alone in this State ; hence no comparison can be made with the figures relating to that Census.

SUBSIDIARY TABLE II—*Distribution by civil condition of 1,000 of each sex at certain ages in each religion and Natural Division*

Males

Natural Division and Religion	All ages Unmarried	All ages Married	All ages Widowed	0—5 Unmarried	0—5 Married	0—5 Widowed	5—10 Unmarried	5—10 Married	5—10 Widowed	10—15 Unmarried	10—15 Married	10—15 Widowed	15—40 Unmarried	15—40 Married	15—40 Widowed	40 & over Unmarried	40 & over Married	40 & over Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Entire State — **All Religions** ...	**526**	**420**	**54**	**999**	**1**	...	**989**	**11**	...	**918**	**80**	**2**	**323**	**637**	**40**	**48**	**771**	**181**
Hindu ...	512	409	79	999	1	...	988	11	1	927	71	2	392	556	52	101	678	221
Musalman ...	532	421	47	999	1	...	990	10	...	916	82	2	301	663	36	26	807	167
Sikh ...	558	396	46	999	1	...	992	7	1	956	42	2	345	623	32	51	780	169
Budhist ...	421	521	58	983	17	...	924	74	2	816	180	4	292	683	25	130	716	154
I.—The Submontane and Semi-mountainous Tract — **All Religions** ...	**518**	**405**	**77**	**999**	**1**	...	**979**	**20**	**1**	**910**	**87**	**3**	**362**	**582**	**56**	**62**	**705**	**233**
Hindu ...	519	399	82	1,000	...	...	990	9	1	933	64	3	382	561	57	80	680	240
Musalman ...	518	411	71	999	1	...	970	29	1	888	109	3	341	604	55	41	739	220
Sikh ...	534	411	55	995	5	...	980	16	4	938	62	...	368	594	38	96	734	170
Budhist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.—The Outer Hills — **All Religions** ...	**533**	**413**	**54**	**998**	**2**	...	**984**	**15**	**1**	**917**	**81**	**2**	**351**	**610**	**39**	**64**	**764**	**172**
Hindu ...	495	427	78	998	2	...	983	16	1	914	84	2	387	563	50	107	688	205
Musalman ...	551	407	42	999	1	...	985	15	...	919	79	2	329	647	24	38	817	145
Sikh ...	570	380	50	1,000	...	...	990	10	...	956	40	4	375	589	36	38	784	178
Budhist ...	422	540	38	950	50	...	897	69	34	778	222	...	296	692	12	95	810	95
Jammu Province — **All Religions** ...	**527**	**410**	**63**	**999**	**1**	...	**982**	**17**	**1**	**915**	**83**	**2**	**355**	**599**	**46**	**63**	**741**	**196**
Hindu ...	507	413	80	999	1	...	987	12	1	925	73	2	384	562	54	94	685	221
Musalman ...	540	408	52	999	1	...	980	19	1	908	90	2	334	625	41	36	788	176
Sikh ...	557	391	52	998	2	...	987	12	1	949	48	3	372	591	37	61	764	175
Budhist ...	422	540	38	950	50	...	897	69	34	778	222	...	296	692	12	95	819	95
III.—The Jhelum Valley (Kashmir Province) — **All Religions** ...	**529**	**425**	**46**	**1,000**	...	...	**997**	**3**	...	**926**	**73**	**1**	**288**	**679**	**33**	**28**	**804**	**168**
Hindu ...	565	368	67	1,000	...	...	996	4	...	948	50	2	455	509	36	171	612	217
Musalman ...	527	429	44	1,000	...	...	997	3	...	925	74	1	277	690	33	19	817	164
Sikh ...	560	399	41	1,000	...	...	998	2	...	965	34	1	313	660	27	38	800	162
Budhist ...	667	333	...	...	...	...	...	...	...	...	...	...	667	333	...	...	...	...
IV.—The Indus Valley Frontier (Districts) — **All Religions** ...	**503**	**456**	**41**	**997**	**3**	...	**980**	**20**	...	**888**	**109**	**3**	**301**	**668**	**31**	**46**	**823**	**131**
Hindu ...	464	471	65	1,000	...	...	1,000	...	...	833	111	56	482	460	58	168	711	121
Musalman ...	521	442	37	999	1	...	988	12	...	900	97	3	283	684	33	18	858	124
Sikh ...	378	608	14	1,000	...	...	1,000	...	...	1,000	...	...	368	614	18	...	1,000	...
Budhist ...	421	520	59	983	17	...	925	74	1	816	180	4	292	683	25	131	715	154

Females

Natural Division and Religion	All ages Unmarried	All ages Married	All ages Widowed	0—5 Unmarried	0—5 Married	0—5 Widowed	5—10 Unmarried	5—10 Married	5—10 Widowed	10—15 Unmarried	10—15 Married	10—15 Widowed	15—40 Unmarried	15—40 Married	15—40 Widowed	40 & over Unmarried	40 & over Married	40 & over Widowed
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Entire State — **All Religions** ...	**389**	**491**	**120**	**998**	**2**	...	**949**	**49**	**2**	**635**	**357**	**8**	**47**	**879**	**74**	**8**	**522**	**470**
Hindu ...	301	491	208	996	4	...	894	102	4	469	512	19	23	828	149	6	382	612
Musalman ...	411	493	96	998	2	...	962	37	1	672	323	5	50	899	51	7	573	420
Sikh ...	405	479	116	998	2	...	958	40	2	650	344	6	27	901	72	11	484	505
Budhist ...	442	446	112	998	2	...	987	11	2	944	54	2	326	629	45	71	629	300
I.—The Submontane and Semi-mountainous Tract — **All Religions** ...	**341**	**498**	**161**	**995**	**4**	**1**	**904**	**93**	**3**	**545**	**444**	**11**	**40**	**855**	**105**	**6**	**452**	**542**
Hindu ...	310	493	197	998	2	...	901	96	3	471	511	18	23	833	144	4	399	597
Musalman ...	369	502	129	993	7	...	905	92	3	602	393	5	56	876	68	8	506	486
Sikh ...	367	482	151	995	5	...	963	34	3	638	355	7	29	889	82	14	461	536
Budhist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.—The Outer Hills — **All Religions** ...	**372**	**485**	**143**	**996**	**4**	...	**922**	**75**	**3**	**600**	**389**	**11**	**50**	**857**	**50**	**10**	**473**	**517**
Hindu ...	283	495	222	995	5	...	868	126	6	419	559	22	25	817	158	9	368	623
Musalman ...	417	480	103	996	4	...	943	55	2	675	318	7	64	878	58	11	546	443
Sikh ...	390	485	125	996	4	...	929	69	2	605	390	5	31	886	83	12	470	518
Budhist ...	390	523	87	1,000	...	...	1,000	...	...	821	179	...	105	884	11	50	617	333
Jammu Province — **All Religions** ...	**360**	**490**	**150**	**995**	**5**	...	**915**	**82**	**3**	**578**	**411**	**11**	**46**	**856**	**98**	**8**	**465**	**527**
Hindu ...	296	494	210	996	4	...	884	111	5	444	536	20	24	824	152	6	382	612
Musalman ...	400	488	112	995	5	...	931	67	2	651	343	6	61	878	61	10	531	459
Sikh ...	382	484	134	996	4	...	940	50	2	616	372	6	30	887	83	12	463	525
Budhist ...	390	523	87	1,000	...	...	1,000	...	...	821	179	...	105	884	11	50	617	333
III.—The Jhelum Valley (Kashmir Province) — **All Religions** ...	**415**	**498**	**87**	**1,000**	...	...	**984**	**16**	...	**678**	**317**	**5**	**31**	**922**	**47**	**4**	**594**	**402**
Hindu ...	359	456	185	1,000	...	...	984	15	1	720	273	7	15	861	124	1	379	620
Musalman ...	418	500	82	1,000	...	...	984	16	...	676	319	5	32	925	43	4	609	387
Sikh ...	429	474	97	1,000	...	...	977	22	1	689	304	7	24	917	59	10	512	478
Budhist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IV.—The Indus Valley Frontier (Districts) — **All Religions** ...	**428**	**467**	**105**	**999**	**1**	...	**980**	**19**	**1**	**806**	**189**	**5**	**149**	**800**	**51**	**26**	**593**	**381**
Hindu ...	422	578	...	1,000	...	...	1,000	...	...	750	250	...	...	1,000	...	...	1,000	...
Musalman ...	413	472	115	999	1	...	979	20	1	779	216	5	112	835	53	11	581	408
Sikh ...	458	542	...	1,000	...	...	1,000	...	...	750	250	...	...	1,000	...	...	1,000	...
Budhist ...	443	445	112	998	2	...	987	11	2	947	51	2	329	625	46	72	629	299

SUBSIDIARY TABLE III—*Distribution by main age-periods and civil condition of 10,000* of each sex and religion*

Religion and age	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
All Religions ...	5,263	4,194	543	3,876	4,916	1,208
0—10 ...	2,856	17	1	3,001	78	3
10—15 ...	1,073	93	2	674	379	8
15—40 ...	1,229	2,422	150	185	3,448	288
40 and over ...	105	1,662	390	16	1,011	909
Hindu ...	5,122	4,094	784	3,014	4,906	2,080
0—10 ...	2,268	14	1	2,455	140	6
10—15 ...	1,010	77	3	451	482	18
15—40 ...	1,582	2,244	209	94	3,380	608
40 and over ...	262	1,759	571	14	904	1,448
Sikh ...	5,575	3,962	463	4,044	4,792	1,164
0—10 ...	3,030	12	1	3,207	69	3
10—15 ...	1,153	50	2	712	377	7
15—40 ...	1,289	2,339	120	106	3,507	278
40 and over ...	103	1,561	340	19	839	876
Jain ...	5,446	3,298	1,256	4,806	3,636	1,558
0—10 ...	2,199	52	...	3,312	65	...
10—15 ...	1,257	...	...	1,104	65	...
15—40 ...	1,990	1,885	471	390	2,597	584
40 and over ...	...	1,361	785	...	909	974
Budhist ...	4,207	5,208	585	4,417	4,462	1,101
0—10 ...	1,910	98	2	2,103	14	1
10—15 ...	733	162	3	831	47	1
15—40 ...	1,155	2,703	99	1,260	2,431	175
40 and over ...	409	2,245	481	223	1,970	944
Zoroastrian ...	5,000	4,545	455	4,444	5,556	...
0—10 ...	3,636	...	...	2,222	...	...
15—40 ...	1,364	909	...	2,222	4,445	...
40 and over ...	...	3,636	455	...	1,111	...
Musalman ...	5,315	4,214	471	4,112	4,928	960
0—10 ...	3,044	17	...	3,169	61	2
10—15 ...	1,096	98	2	735	353	6
15—40 ...	1,122	2,473	134	195	3,486	198
40 and over ...	53	1,626	335	13	1,028	754
Christian ...	4,814	4,326	860	5,769	3,223	1,008
0—10 ...	2,091	...	...	3,669	...	...
10—15 ...	940	65	...	784	...	...
15—40 ...	1,572	2,883	178	1,008	2,719	308
40 and over ...	211	1,378	682	308	504	700

* Contrary to the last two tables, the proportions in this are based on total population (of each sex) and not on the population of each age-period.

SUBSIDIARY TABLE IV—*Proportion of the sexes by civil condition at certain ages for religions and Natural Divisions*

Natural Division and Religions		Number of Females *per* 1,000 Males: All ages, Un-married	All ages, Married	All ages, Widowed	0—10, Un-married	0—10, Married	0—10, Widowed	10—15, Un-married	10—15, Married	10—15, Widowed	15—40, Un-married	15—40, Married	15—40, Widowed	40 and over, Un-married	40 and over, Married	40 and over, Widowed
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Entire State...	All Religions ...	653	1,039	1,970	932	4,026	3,521	557	3,595	3,470	134	1,262	1,699	135	539	2,064
	Hindu ...	502	1,023	2,262	923	8,361	3,700	380	5,431	5,720	51	1,281	2,481	46	439	2,163
	Musalman ...	693	1,048	1,825	932	3,237	3,545	601	3,221	2,634	155	1,263	1,327	221	567	2,016
	Sikh ...	619	1,032	2,142	903	5,000	2,000	526	6,360	2,500	70	1,284	1,975	160	456	2,199
	Budhist ...	1,050	856	1,907	1,101	152	1,000	1,134	292	500	1,090	899	1,761	546	877	1,950
I.—The Submontane & Semi-mountainous tract	All Religions ...	557	1,038	1,785	874	4,234	2,431	445	3,812	2,754	95	1,269	1,612	780	501	1,847
	Hindu ...	487	1,007	1,971	876	9,300	3,000	346	5,497	4,446	50	1,220	2,071	35	448	1,915
	Musalman ...	624	1,071	1,581	891	2,938	2,243	542	2,884	1,288	149	1,320	1,118	163	550	1,770
	Sikh ...	558	950	2,209	925	1,667	500	457	3,846	2,000	63	1,210	1,729	107	467	2,394
	Budhist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.—The Outer Hills	All Religions ...	640	1,075	2,421	936	4,668	4,714	542	4,025	4,750	1,384	1,356	2,321	125	502	2,387
	Hindu ...	522	1,055	2,605	967	7,972	3,968	381	5,572	8,686	60	1,367	3,003	64	429	2,442
	Musalman ...	695	1,085	2,252	926	3,382	6,235	610	3,314	3,041	192	1,351	1,736	229	547	2,440
	Sikh ...	582	1,087	2,146	851	6,556	2,000	497	7,655	1,000	74	1,363	2,105	2,273	4,475	2,168
	Budhist ...	1,056	1,105	2,625	1,289	...	...	1,643	1,250	...	417	1,500	1,000	500	725	3,333
Jammu Province	All Religions ...	606	1,060	2,105	916	4,469	3,477	502	3,932	3,709	120	1,321	1,958	1,060	502	2,149
	Hindu ...	504	1,032	2,280	920	8,484	3,600	362	5,536	6,077	55	1,293	2,499	53	439	2,176
	Musalman ...	671	1,080	1,931	915	3,169	3,500	587	3,135	2,214	176	1,469	1,436	219	548	2,122
	Sikh ...	574	1,035	2,171	874	4,111	1,500	483	5,855	1,667	70	1,306	1,960	151	455	2,256
	Budhist ...	1,056	1,105	2,625	1,289	...	...	1,643	1,250	...	417	1,500	1,000	500	725	3,333
III.—The Jhelum Valley (Kashmir Province)	All Religions ...	684	1,021	1,668	939	4,452	3,889	594	3,543	3,852	96	1,211	1,265	112	560	1,813
	Hindu ...	495	964	2,148	957	4,133	5,000	555	3,968	2,375	23	1,230	2,495	5	443	2,040
	Musalman ...	696	1,023	1,623	939	4,415	3,222	596	3,509	4,000	103	1,210	1,174	170	566	1,789
	Sikh ...	671	1,040	2,107	931	13,000	1,000	576	7,226	5,000	72	1,280	2,025	179	460	2,118
	Budhist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IV.—The Indus Valley Frontier Districts)	All Religions ...	831	1,002	2,503	996	842	3,800	788	1,503	1,184	490	1,184	1,658	559	710	2,874
	Hindu ...	81	110	...	925	...	...	400	1,000	...	...	126	...	...	28	...
	Musalman ...	804	1,052	3,068	982	1,563	5,333	735	1,902	1,355	430	1,269	1,728	634	669	3,275
	Sikh ...	393	289	...	1,333	...	...	3,000	1,000	...	...	286	...	...	200	...
	Budhist ...	1,050	1,172	1,901	1,098	6,481	1,500	1,128	3,593	500	1,099	1,121	1,765	547	1,138	1,940

SUBSIDIARY TABLE V—*Distribution by civil condition of 1,000 of each sex at certain ages for selected castes*

Distribution of 1,000 males of each age by civil condition

Caste	All ages			0—5			5—12			12—20			20—40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU																		
Arora ...	493	407	100	1,000	...	...	994	6	...	890	104	6	287	626	87	144	602	254
Brahman ...	522	386	92	999	1	...	983	16	1	771	199	30	333	591	76	112	644	244
Chamiar ...	482	450	68	997	3	...	966	33	1	676	301	23	187	742	71	52	761	187
Kashmiri Pundit	563	368	69	1,000	...	...	993	7	...	851	145	4	362	591	47	172	608	220
Megh ...	469	435	96	996	4	...	963	33	4	723	259	18	229	693	78	67	672	261
Rajput ...	558	366	76	999	1	...	990	10	...	841	152	7	377	559	64	117	661	222
Thakkar ...	512	404	84	998	2	...	956	43	1	660	293	47	351	576	73	142	649	209
MUSALMAN																		
Awan ...	555	397	48	999	1	...	986	13	1	831	166	3	213	739	48	38	794	168
Brukpa ...	511	456	33	1,000	...	...	971	29	...	695	302	3	106	857	37	7	877	116
Balti ...	491	474	35	998	2	...	981	19	...	713	285	2	113	852	35	9	871	120
Bat	519	430	51	999	1	...	990	9	1	746	249	5	160	791	49	23	796	181
Bains ...	548	400	52	1,000	...	...	987	11	2	825	168	7	207	748	45	21	809	170
Chibh ...	569	385	46	1,000	...	...	997	3	...	870	122	8	302	651	47	61	804	135
Dar	517	435	48	999	1	...	986	13	1	733	255	12	148	812	40	16	809	175
Ganai ...	522	430	48	1,000	...	...	991	9	...	766	222	12	148	808	44	20	810	170
Gujjar ...	529	418	53	990	7	3	959	39	2	743	236	21	181	765	54	31	802	167
Gakkhar ...	558	403	39	1,000	...	...	989	11	...	803	189	8	228	730	42	40	830	130
Hanji ...	508	433	59	992	3	5	984	16	...	701	284	15	131	826	43	15	741	244
Jat	546	390	64	998	2	...	986	14	...	830	166	4	258	683	59	51	745	204
Malik ...	533	423	44	999	1	...	984	16	...	775	218	7	169	793	38	32	806	162
Megh ...	484	516	...	1,000	...	...	1,000	...	...	769	231	...	69	931	...	50	950	...
Mughal ...	541	413	46	998	1	1	990	8	2	809	175	16	202	755	43	26	825	149
Pathan ...	547	406	47	998	2	...	985	15	...	805	190	5	273	685	42	53	790	157
Sayed ...	539	419	42	999	1	...	985	14	1	813	181	6	194	762	44	31	828	141
Shin ...	524	435	41	996	4	...	972	25	3	778	222	...	231	738	31	15	835	150
Yashkun ...	552	415	33	1,000	...	...	989	10	1	776	222	2	155	808	37	19	851	130

Distribution of 1,000 females of each age by civil condition

Caste	All ages			0—5			5—12			12—20			20—40			40 and over		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
HINDU																		
Arora ...	306	463	231	1,000	...	...	905	87	8	214	723	63	12	787	201	6	325	669
Brahman ...	304	458	238	993	7	...	821	174	5	171	771	58	19	756	225	11	335	654
Chamiar ...	328	528	144	997	3	...	826	171	3	154	808	38	9	874	117	5	471	524
Kashmiri Pundit	356	449	195	999	1	...	966	32	2	264	711	25	3	841	156	...	369	631
Megh ...	295	522	183	997	3	...	811	186	3	147	818	35	11	854	135	7	412	581
Rajput ...	232	511	257	996	4	...	845	149	6	160	807	33	6	801	193	4	318	678
Thakkar ...	316	469	215	993	7	...	817	176	7	224	731	45	34	804	162	26	330	644
MUSALMAN																		
Awan ...	430	474	96	999	1	...	937	61	2	361	619	20	24	924	52	3	560	437
Brukpa ...	428	469	103	1,000	...	...	984	16	...	392	589	19	38	919	43	7	543	450
Balti ...	403	490	107	1,000	...	...	991	9	...	395	580	25	11	942	47	3	571	426
Bat	409	502	89	999	1	...	959	40	1	274	702	24	14	933	53	10	601	389
Bains ...	369	499	132	989	11	...	933	65	2	352	633	15	25	871	104	14	525	461
Chibh ...	363	475	162	998	2	...	945	54	1	428	549	23	37	866	97	14	442	544
Dar	410	506	84	999	1	...	952	48	...	275	706	19	9	944	47	5	612	383
Ganai ...	415	500	85	1,000	...	...	963	37	...	271	716	13	10	944	46	21	587	392
Gujjar ...	409	503	88	996	4	...	867	131	2	265	717	18	22	918	60	15	597	388
Gakkhar ...	415	479	106	999	1	...	934	66	...	419	571	10	31	901	68	6	541	453
Hanji ...	417	489	94	999	1	...	956	44	...	314	679	7	21	899	80	12	594	394
Jat	372	517	111	997	3	...	927	71	2	452	535	13	25	911	64	11	555	434
Malik ...	432	472	96	998	2	...	955	44	1	357	625	18	17	926	57	47	527	426
Megh ...	359	562	79	1,000	...	...	1,000	...	...	389	611	...	31	937	32	...	600	400
Mughal ...	419	478	103	1,000	...	...	950	50	...	342	635	23	39	888	73	4	567	429
Pathan ...	440	468	92	999	1	...	949	50	1	366	607	27	23	914	63	10	568	422
Sayed ...	423	475	102	1,000	...	...	955	44	1	394	589	17	27	904	69	10	546	444
Shin ...	448	484	68	1,000	...	...	966	34	...	468	526	6	30	938	32	5	663	332
Yashkun ...	454	472	74	1,000	...	...	950	49	1	404	582	14	15	947	38	6	577	417

APPENDIX VII—*Terms of relationship*

No.	Name of relation	Local Terms				Local Terms				Name of relation	No.
		Pahari (Jammu)	Kashmiri (Srinagar)	Tibetan (Laddakh)	Shina (Gilgit)	Shina (Gilgit)	Tibetan (Laddakh)	Kashmiri (Srinagar)	Pahari (Jammu)		
1	2	3	4	5	6	6	5	4	3	2	1
1	Father	Lala, Bhaya, Pio, Chachu, Bapu, Bab	Mol, Baba, Bab, Babu, Dadu ; (Boi-lala, Kaka)	Papa (Aba)	Babu	Puch	Butsa	Nichu, (Lukat (by name)	Puttar, Bachcha, Lauhra, Jatak. (by name)	Son	1
2	Mother	Man, Bebe, Bhabo, Bebo, Mori	Moj, Ma, Apa, Dedi, Ajji, Kaki	Man (Aman)	Ajo	Di	Bomon	Kur, Sabi, Molai (by name)	Dhi, Larki, Kuri, Kanya, Boi (by name)	Daughter	2
3	Elder brother (M.S.)	Bhaya	Zuth-baba, Kak, Boi-jugar, † (Boi Sahib)	Cholak, Acho	Broya	Chanoya	No	Konsbaba, Lukat-boi† (by name)	Bhara (by name)	Younger brother (M. S.)	3
4	Elder sister (W. S.)	Bhain, Bebi, Boa	Zuth-bain † Bain-didi, ((Bain Jigir)	Acha, Acho	Barisa	Chainsah	Nomon	Konsbaini, Lukat Baini † (by name)	Bhain (by name)	Younger sister (W. S.)	4
5	Elder sister (M. S.)	,,	,,	,,	,,	Chanisah	No	Kons baba, Lukut boi † (by name)	Bhara (by name)	Younger brother (W. S.)	5
6	Younger sister (M. S.)	,, (by name)	Kons bain, chani kaki† (by name)	Nomon	,,	,,	Acho	Zuth baba, Bud boi,† kak	Bhara, Bhaya	Elder brother (W. S.)	6
7	Father's brother	Chacha, Chachu, Taya, Tatu (as father)	Pittar, Chacha, Bab, Bud bab, (as father)	Aba chin-mon, aba chun †	Chaun babu	Puch	Butsa, Isao, Bonmon, Tsamon	Babathar,° Bhatija, Bawaz (as son and daughter)	Bhatija, Bhatriya, Bhatri (as son and daughter)	Brother's child (M. S.)	7
8	Father's brother's wife	Chachi, Tai	Pichau, diad, Ajji (as mother)	Aman chun-mon, Aba sangcho †	Chan man, Bari man	Juthu	,,	Droi, sund, nichu, Droi sunz kur ° (as son and daughter)	Jathia, Dria, Jathi, Dri, (as son and (daughter)	Husband's brother's child	8
9	Father's brother's child	Bhara, Bhain (as brother and sister)	Pittarboi, Pittar bain° (as brother and sister)	Achu, No	Ya	Ya	Achu, No	Pittar boi, Pittar bain ° (as brother and sister)	Bhara, Bhain (as brother and sister)	Father's brother's child	9
10	Father's sister	Phuphi, Bhoa, Boa	Puph, Phuphi (Bain Jigri)	Ano	Phiphi	Puch.	Butsa,Tsao, Bonmon, Tsamon	Babathar,° Bawaz, (as son and daughter)	Bhatriya, Bhatri, (as son and daughter)	Brother's child (W. S.)	10
11	Father's sister's husband	Phuphar, Phuphia	Paphu, Popha, (by name or as father or as pophu jugar)	Ajang	Mamon	Shario puch	Tsa, Tsamon	Sharidi	Sale da put, Sale di dhi° (as son and daughter)	Wife's brother's child	11
12	Father's sister's child	Phuphi da put Bhara, Bhoa di dhi Bhain° (as brother and sister)	Puphtur boi, Puphtur Bini * (as brother and sister)	Acho, No	Ya	Ya	Acho, No	Mamtur boi, Mamtur Bini * (as brother and sister)	Mame da put, Bhara, Mame di dhi Bhain * (as brother and sister)	Mother's brother's child	12
13	Mother's brother	Maman	Mam, Mamon	Ajang	Mamon, Momon	Suwu	Tsao, Tsamon	Baina thar ° Sazi, binzi (as son and daughter)	Bhanewan, Bhanowi (as son and daughter)	Sister's child (M. S.)	13

14	Mother's brother's wife	Mamin	Maman (Mamni or as elder sister)	Ane	Phapi, Phipbi	...	Tsao, Tsamon	Zam hund nichu, Zrm hunz kur* (as son and daughter)	Nanan da puttar Bhanewa, Nanan de dhi Bhanewi * (as son and daughter)	Husband's sister's child	14
15	Mother's sister	Masi	Mas, Masi (as mother)	Machung	Chani man† Bari man	Jutthu	Tsao, Tsamon	Bainithar,* Sazi, Binzi (as son and daughter)	Bhanewan, Bhanewi, (as son and daughter)	Sister's child (W. S.)	15
16	Mother's sister's husband	Masar	Masu, Masa (by name)	Ajang	Mamon	,,	,,	Saj hund nichu, Saj hunz kur* (as son and daughter)	Sali da puttar,, Sali di dhi * (as son and daughter	Wife's sister's child	16
17	Mother's sister's child	Masi da put Bhara, Masi di dhi Bhain* (as brother and sister)	Mastur boi, Mastur bini,* (as brother and sister)	Acho, No	Ya	Ya	Acho, No	Mastur boi, Mastur bini,* (as brother and sister)	Masi da put Bhara, Masi di dhi Bhain * (as brother and sister)	Mother's sister's child	17
18	Father's father	Baba, Bapu	Bud bab, Dadu (Kak lal)	Meme	Dado	Pacho	Tsao	Puttar, Potu (as son)	Potra (as son)	Son's son (M. S.)	18
19	Father's mother	Dadi, Aman	Nan, Ded, Bud ded, Dadi, Ajji (as mother)	Abi, Api	Dadi	,,	,,	,,	,,	Son's son (W. S.)	19
20	Mother's father	Nana	Nana, Bud bab (Kak lala)	Meme, Apo	Dado	,,	,,	Zur, Kuri hund nichu* (as son)	Dhotra (as son)	Daughter's son (M. S.)	20
21	Mother's mother	Nani	Nani. Nan Dadi, Ajji,	Abi, Api	Dadi	,,	,,	,,	,,	Daughter's son (W. S.)	21
22	Husband	Gharwala, Khasam, Khaund, Gabhru, (as father of her child)	Run, Khawand, Gharwol, (as father of her child)	Aggu, Dakhpu, (Achu, No)	Baru, Moshar	Jat, Gui	Ane, jidmat (Ache)	Zanani, Kulai, Asban, Zauja, Dulhin, Khanadarin, Gharwajan (as mother of his child)	Lari, Gharwali, Zawani, Tarimat (as mother of his child)	Wife	22
23	Wife's father	Sauhra (as father)	Hihur (as father)	Aba	Musher	Jamcho	Mekhpa	Zamatur, Jamatra (by name)	Jawai (as son)	Daughter's husband (M. S.)	23
24	Wife's mother	Sas (as mother)	Hash (as mother)	Aman	Shash	,,	,,	,,	,,	Daughter's husband (W. S.)	24
25	Husband's father	Sauhra (as father)	Hihur (as father)	Aba	Shepru	Tosh	Nama	Nosh (as daughter)	Noh, Lari (as daughter)	Son's wife (M.S.)	25
26	Husband's mother	Sas (as mother)	Hash (as mother)	Aman	Shash	,,	,,	,,	,,	Son's wife (W.S.)	26
27	Wife's brother	Sala (as brother)	Hahar (as brother)	Makskat	Shari	Shari	Makhpa	Bemo (as brother)	Bhanoja (as brother)	Sister's husband (M. S.)	27
28	Wife's sister	Sali (as sister)	Sal (by name)	Ache, Nomon	Jathi	Ya	,,	,,	,,	Sister's husband (W. S.)	28
29	Husband's brother	Jeth, Dewar (as brother)	Droi (as brother)	Aku	Chani, jathi	Kaki	Achoijidmat, Noijidmat	Bai kakan,* (Kakan)	Bharjai, Bhabi	Brother's wife (M. S.)	29
30	Husband's sister	Nanan (as sister)	Zam (as sister)	Ache, Nomon	,,	,,	,,	,,	,,	Brother's wife (W. S.)	30
31	Wife's sister's husband	Sandn (as brother)	Saju, Zami (by name)	Acho, Ne	Kaku	Kakn	Acho, No	Saju, Zami (by name)	Sandu (as brother)	Wife's sister's husband	31
32	Husband's brother's wife	Jethani, Bebe, Drani, (as sister)	Dir kakan,* (as sister)	Ache, Nomon	Kaki	Kaki	Ache, Nomon	Dir kakan* (as sister)	Jethani, Bebe Drani (as sister)	Husband's brother's wife	32
33	Son's wife's parents	Kuram (as brother) Kurmani (as sister)	Sun (as brother) Sunin (as sister)	Name, Aba, Aman	Bulai, Bulin	Bulai, Bulin	Name, Aba, Aman	Sun (as brother) Sunin (as sister)	Kuram, (as brother) Kurmani (as sister)	Daughter's husband's parents	33

NOTE—1. The terms marked (*) are mere literal translations in the vernacular concerned—2. In case of terms marked (†) the distinction of age is made by adding the translation of 'younger' and 'elder' to the generic name of relationship. 3. The forms of address where different from the term of relationship as used in the third person have been added in brackets—4. By 'M.S.' is meant 'man speaking' and by 'W.S.' 'woman speaking'.

CHAPTER VIII

Education

Literacy tables

211. Imperial Tables VIII and IX contain absolute and the tables subsidiary to this chapter proportional figures of literacy as it obtains in the State. In pursuance of the practice of the last Census, literacy was recorded in all the languages known by each individual, but for purposes of the Imperial Tables the one known best was alone taken into account. Table VIII has, therefore, been supplemented by Appendix VIII, printed at the end of the present chapter, which shows the full extent to which the different vernaculars prevail in this country. Table VIII will be found to be somewhat different in design from most other States and Provinces in that ours distinguishes literacy in the various vernaculars as well as in English, while the others only show general literacy under one head and literacy in English under the other.

Extent of literacy

212. There is not much to be said on Education here except what would show the great lack of it that exists and point to the pressing necessity that there is for the adoption of remedial measures to ameliorate the intellectual condition of the people inhabiting this extensive State. In a total population of 3,103,501* there are only 64,936 literate persons of whom 1,685 alone are females. In the State as a whole there are thus only two persons in every hundred who can "read and write." The whole position is summed up in the abstract from Subsidiary Table I given in the margin which shows that very few in every thousand are literate and fewer still know English.

Description	Number *per mille*		
	Persons	Males	Females
Illiterate	979	962	999
Literate	21	38	1
Litrate in English.. ..	2	4	..

Compared with other States and Provinces this State stands last in point of literacy. The Christianized and Westernized Travancore (15 per cent) and Baroda with its compulsory and free education (10) are indeed much above the common level, but Kashmir State presents no edifying results when compared with Mysore (6) or even Hyderabad (3). Education is, no doubt, very deficient all over Northern India† as compared with the Southern Provinces, but it is nowhere so small as in this State, and the remark made in the last India Report‡ that Kashmir was, in educational matters, the most backward tract in the whole of India, holds good even to the present day, although ten more years of general progress have elapsed. Even of the two per cent literate that we have the majority is composed of outsiders, men from the Punjab and elsewhere engaged in State service, trades and professions. Barring ecclesiastical people of all the nationalities here, the only literate community is that of the Kashmiri Pundit. Persian knowledge that prevailed so much in the length and breadth of Kashmir Valley during the Mohamedan period, more especially the Moghul rule, has fallen in desuetude, and the worst of it is that nothing has come in even as a substitute for it. In the Frontier the Budhists of Laddakh have a smattering of the Tibetan language and one or two men may be found in every big village who can read and write the Boḍhi character. All the rest of the State is simply steeped in ignorance and matters are at their worst in Baltistan and the interior of the Jammu Province. Of this state of general ignorance none has had a more bitter

* Table VIII, as also a few other Imperial Tables, does not deal with the population of the Frontier *Ilaqas* where a special schedule was used which provided no column for literacy. The proportions for the State as a whole are, however, not affected at all appreciably, as literacy in that remote and extremely backward part can at best be only nominal.

† 3 per cent in the United Provinces and N.-W. F. Province each and 4 in the Punjab, as against 7 of Madras and Bombay each and 8 of Bengal.

‡ Census Report 1901 Vol. I., P. I. page 176, para 302.

experience than the Census Department. The putting together of the requisite number of literate men to act as enumerators, copyists, sorters and compilers has been a work of no small difficulty in this State, and the troubles that the inefficiency of these ill-equipped workers created in the subsequent stages of the work have, indeed, been formidable.

Education by locality

213. To make the position clearer it is necessary to enter into local details of literacy. The marginal abstract from Subsidiary Table II will show what bearing the nature of the country has upon the subject. Literacy is fairly general in the plains of Jammu (32), as also of Kashmir (21), and is as low in the hills of Jammu (15) as in the Frontier districts (15). Among the districts, Jammu possesses the largest number of literate persons (39) for the obvious reason that, being the seat of Government, all the offices of the numerous departments and services of the State, civil as well as military, were congregated at Jammu when the Census was taken. The tehsil of Basohli in Jasrota district is a remote, hilly and backward part of the country and the proportion of the literate (26) returned in respect to it would, but for an explanation, mislead. A large Settlement staff was present there at the time of the Census, and it is this circumstance that swelled the literacy figures of that tehsil so much; otherwise, peopled as it is by the Thakkars, Rajputs and hill Brahmans, it is one of the most ignorant tracts of the country, and could never have contained so many literate inhabitants. The same factor has operated to raise the proportions of the districts of Udhampur (21) and Laddakh (44 males of '20 and over'). Bhadarwah is very much in the interior, and its proportion (21) is due to the collocation of the large number of offices and establishments of the *Jagir* Management at the chief town of the *Ilaqa*. Kashmir South owes its literacy to the State servants and the great community of the Kashmiri Pundits. Thirty-three *per mille* of literate persons is rather a surprising proportion for Gilgit, but the explanation in that case is also the presence of a large number of State officials among a population of no considerable magnitude; that the district is being worked at a deficit is a standing complaint of the Revenue Department. The most illiterate tracts, according to the Census statistics, are the Punch *Ilaqa* (10) and the Kotli tehsil (11) of Mirpur district*.

Unit	Literate *per mille*		
	Persons	Males	Females
State	21	38	1
I.—The Submontane and Semi-mountainous Tract	32	84	3
II.—The Outer Hills	15	28	1
Jammu Province (I and II)	*22*	*39*	*2*
III.—The Jhelum Valley	21	39	..
IV.—The Indus Valley	15	30	1

Education and age

214. The next consideration in the matter of education is age. The first two subsidiary tables as also the fourth and the fifth display their figures by age. The proportions are based on the population of each age-period and not of the whole State. The detail given in the margin indicates the distribution of literacy at different typical age-periods for the State as a whole. Six-and-a-half *per mille* of literate in a total number of 805,013 persons of school-going age is undoubtedly a disreputable proportion. The proportion increases, it will be observed, with age, the highest being that of '20 and over'. The majority of the literate people under that category are the State servants, traders, etc., men mostly from outside. That it is chiefly the foreign element that constitutes the relatively higher proportion at the advanced age will further be illustrated by the age distribution given in Subsidiary Table II:

Age	Literate *per mille*		
	Persons	Males	Females
All ..	21	38	1
0—10 ..	1†	2	..
10—15 ..	12†	23	1
15—20 ..	22†	42	2
20 and over ..	32†	62	2

† These are the means calculated from the proportions of the two sexes.

* Even Kashmir North and Laddakh have an average of 13 each.

Jammu (51·5), Udhampur (36·5), Bhadarwah (34·5), Kashmir South (42·5), Laddakh (22·5) and Gilgit (52) returning some of the highest proportions under that age*.

Education by religion

215. For a distribution of literacy among the various religious communities forming the population of the State, Subsidiary Tables I and III should be consulted. From the proportions noted in the margin, it will be seen that the Zoroastrians, the Christians and the Jains are the most literate people, but the members of all these communities, enumerated here, are mostly persons of extraneous origin. The Parsis and Jains are, moreover, essentially commercial people, and, to be able to carry on their business with efficiency and success, they must possess the capacity of keeping their accounts and correspondence themselves. In the case of Christians, however, the real extent of literacy comes to light only when the foreign element is eliminated; the proportion then comes down merely to 89 (97 males and 73 females). Even so, it remains sufficiently indicative of the improved conditions that follow the conversion. Next comes the Sikh community with its 94 *per mille* of literate persons. It also contains a very large proportion of foreigners. All the services of the State are largely manned by the members of that community, and they are also represented very strongly in the ranks of merchants and traders†. The general advancement noticeable among the Sikhs is indeed a relic of their past political power, and it is no matter for surprise that in competition with the backward local races they get the upper hand. It is the Hindus, the Budhists and the Musalmans who constitute the indigenous population of the State, and as among them the Hindus (61) head the list with regard to prevalence of literacy. The Bodh of Laddakh (36) owes his literacy to the old civilization of Budhism, which carried knowledge and wisdom to the doors of every house that came under its influence. The most depressed class, educationally, is that of the Mohamedans, the percentage of literates among whom does not come up to even a whole number; it is only ·8.

Religion	Literate *per mille*		
	Persons	Males	Females
Hindu	61	110	3
Sikh	94	159	18
Jain	220	338	..
Budhist	36	71	2
Zoroastrian .. .	710	727	667
Musalman	8	15	..
Christian	295	264	347

Literacy by religion will be found distributed locally in Subsidiary Table III, but some of the details given there require elucidation. The proportion of literates for Hindus in Mirpur is raised chiefly by the members of the *patwari* and other subordinate services of that district. The excessive proportion of the Hindu literates in Kashmir South (471) is obviously due to the existence there of the largest part of the population of the Kashmiri Pundits, a community most literate of all the local races; but the figures relating to the remaining two districts of Kashmir Province, as also to both the Frontier districts, owe their magnitude to the fact that there are scarcely any original inhabitants of that religion in those distant and difficult parts; the Hindus that go there being mostly the educated people engaged in service and trade. The same is the reason why the Sikh proportions are large in the Frontier. Of the Musalman averages the largest are those relating to Jammu and Gilgit. The literate Musalmans found in Jammu mostly hail from Punjab, and the Political as well as the State services of Gilgit contain a large proportion of Musalmans, who alone venture so far afield.

Education by caste

216. Subsidiary Table VI exhibits literacy by caste. That the Kashmiri Pundit is the most literate community in the State will be realised from the presence within it of 325 literate persons *per mille* (580 males and 4 females). The Brahmans of Kashmir beat even the trading Arora (274)‡, and service-hunting Khattri (247)‡, and Mahajans (201)‡ of the Jammu

* Compare what has been said in respect to all these districts in the last paragraph.

† *Vide* § 59, chapter 1, page 29.

‡ The position occupied by these castes in public service here is very much akin to that of the Kayasthas in Hindustan.

Province. This finishes the list of highly literate sections of the State population. Even the ruling Rajput caste has a proportion of only 71, and the most illiterate of the Hindu tribes is the Jat (8). Among the Musalmans, the Brukpas and the Baltis of Laddakh are the most ignorant people, possessing as they do a proportion of 999 and 998, respectively, of the illiterate. The Babazadas (52), to which class most of the *Pirs* and *Mullahs* of Kashmir belong, have returned a proportion of the literate that looms largest in the literacy list of Mohamedan races and tribes found in the State. The Moghul (14) and Pathan (18) figures only remind us of the days when these races ruled in Kashmir one after the other, prior to the accession of the Sikh power*.

Literacy in cities

217. City figures have been distinguished only in Subsidiary Tables II and III and may well be arranged as in the margin. There are 140 *per mille* more of literate males and 7 females of all ages in the cities than in the State as a whole, and this is only as it should be. In fact the proportion of literate persons in the Municipal area, here, will be found in excess of most other Provinces and States, especially in the Northern India, a fact which has for its main cause the over-filling of the highly-organised departments and offices of the State. Besides, it is the cities alone where all the trade and commerce of this country is mostly concentrated; they form the centres of all sorts of activities in industry and enterprise. At the time of the Census all the offices of the State were wintering at Jammu, and Srinagar contains, it should be remembered, a large colony of Kashmiri Pundits—the Rainawari.

Age	Sex	
	Males	Female
All	178	8
0—10	18	2
10—15	158	12
15—20	213	13
20 and over.. ..	238	10

As to the indigenous religious communities, the Hindu and Sikh possess the largest proportion of educated citizens and Musalman the smallest. When compared with rural population, the people of all persuasions living in the cities are, naturally enough, found literate in larger numbers. There is not much of education in the country-side even on the plains of India and much can scarcely be expected in such a hilly and out-of-the-way country as this State.

Religion	Sex	
	Males	Females
Hindu ..	416	19
Sikh ..	334	102
Musalman ..	48	1

Female education

218. Seeing that the advanced Provinces and States of India cut such a sorry figure in the education of females, it is but natural that this still very much undeveloped State should have to present almost a blank sheet in that respect. In every thousand of its female population only one individual is literate. After the Parsis (667) and the Christians (317) which latter, by the way, include a large proportion of Europeans, the Sikhs return the largest proportion of literate women: 18 for all ages, 26 at '10-15', 28 at '15-20' and 24 at '20 and over'; the corresponding figures for the Hindus are 3, 5, 6, and 4†. The Budhist proportion of literate females is the insignificant 2, and the Jains and the Musalmans show a clean bill. Literacy is at its highest among the European females, who returned a proportion of 870 *per mille*. Locally, women are most literate in the Submontane and Semi-mountainous Tract (3), particularly in Jammu district (5), and in the tehsils of Bhimber and Mirpur (3); and with reference to caste, the majority of literate women are to be found among the Aroras (56) and the Khattris (36). Of the Musalman women, the only literacy reported is in

* *Vide* § 6, ch. I, p. 5.

† The high percentages of literate Sikh and Hindu females in the Frontier districts represent the educated families of the State officials and tradesmen enumerated in those distant parts. These are mostly people from the Punjab; the extent of literacy among the women of local Sikhs is indicated by the proportion relating to Kashmir South (8), and of the Hindus by that of Jasrota, Udhampur (one each) and Riasi (*nil*).

the case of the *Pirzadah* class (Babazadas) and Pathans, but it probably consists merely in a capacity to recite the Quran.

Scripts in vogue

219. Whatever may have been the character and language in general use in the early Hindu days here, Persian was used in all public and private correspondence during the Mohamedan rule and ever since; it was the court language down to the reign of the late Maharaja Sir Ranbir Singh*. This is why everywhere in this State, more especially in Kashmir, what is really only a knowledge of Urdu is usually called Persian; a circumstance which has gone far to vitiate our figures of literacy in either of the two languages. Beyond the narrow circle of a few erudite *Maulvis*, there is scarcely any real and living knowledge of Arabic in the country; the majority of the persons shown as literate in that language is composed of the Musalmans who can only read the text of the Quran without understanding the sense. In the Dugar *Ilaqa*, however, the foreign languages have had but the smallest influence. Gurmukhi is the character in which Punjabi is written and people in Jammu use what seems to be only a corruption of it. The Bodhi is written in Tibetan character. Kashmiri used to be written in a character called the *Shardha*, but now it is usually written in Persian character. The political agitation on the Urdu and Hindi question so acute all over the plains of India, has had but a feeble echo in this State, and has undoubtedly operated to vitiate the accuracy of Census returns relating to literacy in Urdu and Hindi to a certain, though very small, extent. The figures noted in the margin have been abstracted from Appendix VIII, and they indicate the full extent of literacy in various written languages in vogue in this State, so far as it could be ascertained from the Census records. Bodhi is, of course, confined to the Budhists of Laddakh, Gurmukhi is mostly used by the Punjabi Sikh and Dogri is characteristic of the Dogra Hindus. It is, however, the Urdu that is written most, and being the second language in the public schools, and the court language in the State offices, it is used equally by the members of all the communities who can lay any claim to literacy.

LANGUAGES	PERSONS LITERATE *per mille*			
	Hindu	Musalman	Sikh	Budhist
Urdu ..	26	4	26	·3
Persian ..	9	3	2	·1
Arabic ..	..	1	..	..
Dogri ..	11	·1	1	..
Hindi ..	16	..	9	·1
Bodhi ..	..	..	..	36
Gurmukhi ..	2	..	62	..

English education

220. Such being the state of literacy in vernaculars, not much can be looked for in the way of English education in this State. Subsidiary Table IV is devoted to this branch of education, and Tables I and V also make necessary references to it. In the margin are quoted the proportions of literacy in English as prevalent in the various communities enumerated here. Excluding the foreign element comprised of the Parsis, Europeans and Anglo-Indians, the prevalence of English education will be found infinitesimally small. The Jain Bhabhras (Khattris) have the largest proportion of English-knowing persons and the Hindus and Sikhs, though following in succession, compare very ill with the Jains. The caste table also shows that it is the Kashmiri Pundits (569 in every 10,000), the Aroras (378) and the ordinary Khattris (419) who have returned the largest proportion of literates in English. As between the Provinces, literacy in English is a little more common in Kashmir (52 males in every 10,000 of the population of the Province) than in Jammu (51).

RELIGION	NUMBER *per mille*		
	Persons	Males	Females
All ..	2	4	..
Hindu ..	7	13	..
Sikh ..	6	11	..
Jain ..	20	37	..
Budhist ..	..	..	..
Zoroastrian ..	710	727	667
Musalman ..	..	..	..
Christian ..	258	224	317
(a) *Europeans and Anglo-Indians*	*842*	*834*	*862*
(b) *Native* ..	*39*	*44*	*30*

* *C. f.* § 19, ch. I, p. 14.

The districts of Jammu (80) and Kashmir South (90) owe the size of their proportions to the presence of State offices in Jammu and Srinagar and the existence of a college at either town. In Gilgit (76) there are so many English-knowing person because of the existence of a fairly large Political Office in that border land.

Progress of education

221. The figures relating to variations in general literacy, as between the present Census and the last, are given in Subsidiary Table V, and those of literacy in English in Table IV. No comparison is possible with earlier periods as the education table of 1891 was prepared here in respect to Europeans alone. The marginal proportions, *per mille*, are disappointing on the surface, showing as they do that in the State as a whole there has been absolutely no progress so far as general literacy is concerned; and even in the Provinces, improvement has been slight in Jammu, none in Kashmir, and the large increase of the literates in the Frontier districts is due only to a strengthening of the administrative machinery and an increased rate of immigration that have come about in the course of the decade*. Actually, however, Education has not been as stationery as the Census figures would have us believe. This will transpire best from the statistics of the Education Department of the State dealt with in the next section; what has to be pointed out here is that the test applied at the present Census for literacy was stricter than that ever used before. Mere capacity to sign one's name or mumble out a word or two from some printed book was not taken, on the present occasion, for a real knowledge in any language. To be classed as literate the person had to be able "to write a letter to a friend and read the answer to it." This has undoubtedly operated to reduce, to a certain extent, the number of the literate persons registered this time. The effect of the change of criterion is particularly noticeable in the decreased proportions of the literate males under '15–20' in the State and at all age-periods in Kashmir.

State and Provinces	General Literacy				Literacy in English			
	Males		Females		Males		Females	
	1901	1911	1901	1911	1901	1911	1901	1911
State ..	38	38	1	1	1	4	..	·1
Jammu ..	38	39	1	2	1	2	..	·1
Kashmir ..	39	39	1	..	·4	5	·1	·2
Frontier ..	23	30	..	1	·2	2	·1	·1

Female Education has made a distinct improvement in the lower regions of Jammu Province (3), especially in the *suddar* district (5), but it is sad to find a general fall therein in Kashmir where the number of literate females was already very insignificant. English Education, even though it cannot be said to have made any real headway in the State, has certainly increased considerably during the decade; it is now four times as much as it was in 1901. Since that year, a college has been opened at each of the two cities for education in English Arts and Sciences, and there has been an expansion of educational efforts in other directions as well. The Frontier owes all its English knowledge, such as it is, to the endeavours of the Moravian Missionaries in Laddakh and to the presence of the Political Offices there and in Gilgit.

Statistics of Education Department

222. The progress in education shown by the Census figures is unquestionably affected, in some degree, by migration, and in order to judge of the spread of knowledge in the local population, it is necessary to refer to the statistics supplied by the Education departments of the State and the *Jagirs*. They have been abridged in Subsidiary Tables VII and VIII, and a distribution of the figures by religion and locality is presented separately in Appendix IX (annexed to this chapter). General increase in the number of educational

* In addition to a general increase of men and officers in all the departments, there was the Settlement staff working in Kargil and Skardu at the time the Census was taken.

institutions and scholars may be judged from the figures exhibited in the margin. In the course of the decade under review, two colleges have come into existence, and they have certainly given an impetus to the Higher Education in English. The number of schools for Secondary Education has also increased; it has more than doubled itself, but it is still not sufficient to meet the full demand of the two colleges, with the result that the total number of college students is only 125. Middle schools have increased no less; they are now 27 against 14 of 1901, but the rise is largest in the case of Primary schools which are at present thrice as many as in 1901. A Normal school for training teachers has also been opened at Srinagar. The number of indigenous schools (village *maktabs*) reported is 135, with a roll of 2,370, but the reliability of these figures cannot be vouched for. The attention paid to Female Education is evinced by the increase in the number of Girls' schools which are now nine instead of one at the last Census.

YEAR	Institutions	Scholars
1891 ..	45	3,776
1901 ..	87	7,214
1911 ..	379	21,194

The marginal statement shows how many persons of the main religions found in the State are receiving education of different kinds. Taking the totals of the three grades of ordinary education, it will be observed that in every hundred boys of the school-going age of the community only 14 Hindus and two Musalmans attend school. Owing to the paucity of schools in the remote and hilly country of Laddakh and the general backwardness of the people inhabiting it, the proportion in the case of Budhists is, rightly enough, only fractional (·6 per cent), but it might look strange that so few boys of the Sikhs (1·4) find their way to schools. Being composed chiefly of immigrants from the Punjab, the Sikh is, as has been seen before, by far the most educated community here* and ought to send the largest number of children to school, but the Punjabi Sikhs employed in business and State service seldom bring their children of school-going age along with their families. Another factor which reduces the Sikh proportion is the tendency of its rising generation to get itself classified as Hindu. Of the persons being trained to act as teachers in Primary schools there are only 19 altogether, 18 Hindus and one Musalman. In the matter of Female Education the Sikhs rank highest with 8 *per mille* of their girls at school; the Hindus have 7 and the Musalmans ·7. The departmental statistics, thus, support in the main, the conclusions drawn from the Census figures of literacy. Subsidiary Table VIII is specially devoted to English education: till 1901, the State imparted education only up to the secondary stage, and the number of matriculates was 29 against 6 of 1891; during this decade not only have the passes at Matriculation been 105, but also 20 at the Intermediate Examination and 5 at the B. A.

RELIGION	EDUCATION OF MALES				FEMALE EDUCATION
	Higher	Secondary	Primary	Normal	
Hindu	110	6,415	4,985	18	519
Musalman ..	11	2,428	3,858	1	221
Sikh	4	34	30	..	34
udhist.. ..	..	..	22	..	..
Others ..	..	11	123	..	..
TOTAL ..	125	8,888	9,018	19	774

Books and Newspapers

223. Of literary activity in the shape of publication of books and newspapers, there is not much, if any, to speak of. Altogether there are eight Presses here, but the only one of any magnitude is the State Press at Jammu. It is wholly occupied in printing official papers of the various departments of the State, and can scarcely find time for anything else. The State Gazette is the only periodical publication existing here, and its circulation has risen from 250 of 1891 and 275 of 1901 to 375 in 1911. In all, ten books in Vernacular and one in English are reported to have been published in the

* The highly educated communities of Jains, Parsis, Europeans and Anglo-Indians, all foreigners, can obviously not be compared at all with the local people.

State during the last decade. In view, however, of the fact that the Presses do not maintain any authentic record of their publications, and also that no Press laws and regulations are in force, it is difficult to say how far the statistics forming the basis of Subsidiary Tables IX and X are either complete or accurate*.

Ways and means

221. Notwithstanding the exertions of the Education Department of the State for diffusion of knowledge, even the fringe of the actual educational needs of the people, it must be admitted, has not yet been touched. To begin from the top is always an erroneous course, and it is of no great avail to provide facilities for Secondary and Higher Education so long as the people have not had the preliminary grounding. The one real need of the country is wholesale Primary Education and the recent Coronation grant for that kind of education has indeed been a step in the right direction. In a country so intensely hilly, where each village is separated from the other by high spurs, mountain ranges, brooks and rivers, it is, however, not enough to establish State schools at selected centres, and the charges of providing a school to each isolated village must obviously be prohibitive. If, therefore, the agency of the village *mullahs, pirs* and *pundits* could be employed for this purpose, Primary Education of a truly popular type could be dispensed, with the maximum profit to the public and at minimum cost to the State.

The Primary Education at present given by the State is more or less free, but what seems necessary for an effective weaning of the people from their colossal ignorance, especially of the agricultural classes (who would fain retain their children for cattle-grazing, crop-watching and other agricultural and domestic pursuits than send them to school) is Compulsory Education, and it is high time for the State to follow the lead given by Baroda in this respect. Another direction to which the educational efforts of the State may advantageously be turned is the provision of Technical Education; it will particularly appeal to the Kashmiri with his special aptitude for mechanical arts. In Jammu, also, the artisan class forms an important section of the population and furnishes good material for that kind of education.

Mention may, lastly, be made of the lack of interest that the local officers have, ere this, been betraying towards educational matters. This has recently been discovered by the higher authorities, and the instructions that the present Revenue Minister has issued to his subordinates are calculated to rouse them to a true sense of their responsibility in the matter. To be constantly and closely watching the progress of education, and be endeavouring to popularize it within the tract in his charges, forms an integral part of the duty of an executive officer like the Tehsildar or the Wazir-i-Wizarat, and it is by keeping an eye over the doings of the village teachers that these officers can render most valuable assistance to the educational authorities. The *personnel* of the Inspecting Staff of the Education Department can nowhere be of a strength that could dispense with the help of the local executive, and it is much less strong here. At the same time, the educational authorities ought to give their best consideration to the recommendations and suggestions made by the local officers if an active and genuine co-operation is to be elicited from them. A distinct and speedy improvement in the educational condition of the country is sure to be wrought by these means and the next Census will, it is sanguinely hoped, find the people much more extensively educated.

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* Following is a complete list of the Presses existing in the State :

Jammu	*State*	Sri Ranbir Prakash Press, Jammu, (Urdu and English) ;
	Jagir	Baldeo Prakash Press, Punch, (Urdu) ;
	Private	Sri Partab Press, Jammu, (Urdu) ; Sri Ranbir Avishdhala Press, Jammu, (Urdu) ;
Kashmir	*State*	Central Jail Press, Srinagar, (Urdu and English) ;
	Private	Vishvanath Press, Srinagar, (Urdu) ; Saligram Press, Srinagar, (Urdu) ;
Frontier	*Private*	Missionary Press, Leh, (English).

SUBSIDIARY TABLE I—*Education by age, sex and religion*

Religion	Number *per mille* who are literate											Number *per mille* who are illiterate			Number *per mille* who are literate in English		
	All ages			0—10°		10—15*		15—20*		20 & over*							
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions	21	38	1	2	...	23	1	42	2	62	2	979	962	999	2	4	...
Hindu ...	61	110	3	6	1	74	5	125	6	156	4	939	890	997	7	13	...
Sikh ...	94	159	18	9	3	101	26	186	28	264	24	906	841	982	6	11	...
Jain ...	220	398	...	93	...	333	...	500	...	518	...	780	602	1,000	20	37	...
Budhist ...	36	71	2	...	...	17	1	60	...	...	...	964	929	998	...	...	...
Zoroastrian...	710	727	667	375	...	...	...	1,000	1,000	917	833	290	273	333	710	727	667
Musalman ...	8	15	...	...	...	7	...	16	...	25	...	992	985	1,000	...	...	...
Christian ...	295	264	347	23	46	81	186	171	667	384	565	705	736	653	258	224	317
(*a*) *Europeans and Anglo-Indians*	*845*	*824*	*870*	...	...	...	...	...	...	...	...	*155*	*176*	*130*	*842*	*824*	*862*
(*b*) *Native Christian*	*89*	*97*	*73*	...	...	...	...	...	...	...	...	*911*	*903*	*927*	*39*	*44*	*30*

* The proportion of tbe literate at each age-period is calculated on the total number of persons at the same age-period and not on the total popnlation.

SUBSIDIARY TABLE II—*Education by age, sex and locality*

District and Natural Division	Number *per mille* who are literate										
	All ages			0—10		10—15		15—20		20 & over	
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12
ENTIRE STATE ...	21	38	1	2	...	23	1	42	2	62	2
I.—The Submontane and Semi-mountainous Tract	32	84	3	3	1	36	5	68	6	83	4
Jammu District	39	67	5	4	1	44	7	81	10	98	5
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	25	45	1	2	...	27	...	43	...	70	1
Mirpur District (Bhimber and Mirpur tehsils only)	23	42	3	2	1	30	4	57	4	64	3
II.—The Outer Hills	15	28	1	1	...	13	1	26	1	47	1
Jasrota District (Basohli tehsil only) ...	26	48	1	3	...	29	1	48	2	71	2
Mirpur ,, (Kotli ,, ,,) ...	11	21	1	...	...	7	1	26	2	37	1
Udhampur District	21	39	1	1	...	18	1	28	1	62	1
Riasi ,, ...	14	26	...	1	...	8	...	22	1	43	1
Bhadarwah *Jagir*	21	41	1	1	...	16	1	37	2	67	2
Punch *Ilaqa*	10	19	1	1	...	13	1	24	1	31	1
Jammu Province ...	22	39	2	2	...	23	2	44	3	62	2
III.—The Jhelum Valley	21	39	...	2	...	24	...	42	1	65	1
Kashmir North	13	25	...	1	...	11	...	24	1	44	...
,, South	28	53	1	3	...	37	1	60	...	84	1
Muzaffarabad District	15	26	1	1	...	14	1	26	1	47	2
IV.—The Indus Valley	15	30	1	...	...	6	1	24	...	51	1
Laddakh District	13	25	1	...	...	5	...	20	...	44	1
Gilgit ,, ...	33	59	1	1	...	11	4	52	...	102	2
Cities	102	178	8	18	2	158	12	213	13	238	10

SUBSIDIARY TABLE III—*Education by religion, sex and locality*

District and Natural Division	Number *per mille* who are literate							
	Hindu		Musalman		Sikh		Budhist	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
ENTIRE State ...	110	3	15	...	159	18	71	2
I.—The Submontane and Semi-mountainous Tract	85	5	22	1	285	57	...	...
Jammu District	91	6	27	1	186	37	...	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	57	1	15	...	185	20	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	100	6	19	...	402	82	...	...
II.—The Outer Hills	60	1	10	...	102	17	24	...
Jasrota District (Basohli tehsil only) ...	54	1	15	...	750	1,000	...	...
Mirpur ,, (Kotli ,, ,,) ...	118	2	10	...	293	45	...	...
Udhampur District	55	1	14	...	410	164	24	...
Riasi ,, ...	54	...	7	...	332	31	...	...
Bhadarwah *Jagir*	56	2	17	...	...	...	...	...
Punch *Ilaqa*	105	5	10	...	76	...	...	...
Jammu Province ...	73	3	14	...	168	26	28	...
III.—The Jhelum Valley	453	4	15	...	144	7	...	...
Kashmir North	413	5	13	...	206	8	...	...
,, South	471	2	17	...	118	8	...	...
Muzaffarabad District	373	20	12	...	117	7	...	...
IV.—The Indus Valley	542	78	13	...	689	292	71	2
Laddakh District	602	71	11	...	697	250	71	2
Gilgit ,, ...	514	87	28	...	683	312	...	...
Cities	446	19	48	1	334	102	...	...

SUBSIDIARY TABLE IV—*English education by age, sex and locality*

District and Natural Division	Literate in English *per* 10,000											
	1911										1901	
	0—10		10—15		15—20		20 and over		All ages		All ages	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13
ENTIRE STATE ...	2	...	38	1	84	1	47	2	36	1	10	...
I.—The Submontane and Semi-mountainous Tract	1	...	37	3	112	3	68	2	51	2	...	...
Jammu District	2	1	60	7	167	5	106	3	80	3	...	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	...	...	18	...	21	...	18	...	13	...	...	...
Mirpur District (Bhimber and Mirpur tehsils only)	...	...	11	...	63	1	30	1	22	...	...	...
II.—The Outer Hills	...	...	3	...	11	...	12	...	8	...	...	...
Jasrota District (Basohli tehsil only) ...	...	...	...	...	4	...	19	...	11	...	...	...
Mirpur ,, (Kotli ,, ,,) ...	...	...	2	...	11	...	9	...	6	...	...	...
Udhampur ,, ...	...	...	7	...	5	...	19	...	12	...	...	...
Riasi ,, ...	...	...	...	...	1	...	5	...	3	...	...	...
Bhadarwah *Jagir*	...	...	...	...	...	...	...	...	...	...	...	...
Punch *Ilaqa*	1	...	5	1	22	...	13	1	9	1	...	...
Jammu Province ...	1	...	17	1	52	2	36	1	25	1	15	...
III.—The Jhelum Valley ...	4	...	67	...	131	1	64	3	52	2	4	1
Kashmir North	1	...	18	...	26	...	23	1	16	...	...	...
,, South	7	...	121	1	244	2	104	5	90	3	...	...
Muzaffarabad District	...	...	2	...	11	...	26	1	13	...	...	...
IV.—The Indus Valley	1	...	4	...	5	...	34	1	18	1	2	1
Laddakh District	...	...	3	...	3	...	19	1	11	...	...	...
Gilgit ,, ...	3	...	8	...	19	...	139	8	76	4	...	...

SUBSIDIARY TABLE V—*Progress of Education since 1901**

District and Natural Division	Number of literate *per mille*															
	All ages				10—15				15—20				20 and over			
	Male		Female		Male		Female		Male		Female		Male		Female	
	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
ENTIRE STATE ...	38	38	1	1	23	22	1	1	42	45	2	1	62	60	2	1
I—The Submontane and Semi-mountainous Tract	84	...	3	...	36	...	5	...	68	...	6	...	83	...	4	...
Jammu District...	67	...	5	...	44	...	7	...	81	...	10	...	98	...	5	...
Jasrota ,, (Jasmirgarh and Kathua tehsils only)	45	...	1	...	27	...	...	...	43	...	...	...	70	...	1	...
Mirpur ,, (Mirpur and Bhimber ,, ,,)	42	...	3	...	30	...	4	...	57	...	4	...	64	...	3	...
II.—The Outer Hills	28	...	1	...	13	...	1	...	26	...	1	...	47	...	1	...
Jasrota District (Basohli tehsil only)	48	...	1	...	29	...	1	...	48	...	2	...	71	...	2	...
Mirpur ,, (Kotli ,, ,,)	21	...	1	...	7	...	1	...	26	...	2	...	37	...	1	...
Udhampur ,, ...	39	...	1	...	18	...	1	...	28	...	1	...	62	...	1	...
Riasi ,, ...	26	...	...	...	8	...	...	...	22	...	1	...	43	...	1	...
Bhadarwah *Jagir*	41	...	1	...	16	...	1	...	37	...	2	...	67	...	2	...
Punch *Ilaqa*	19	...	1	...	13	...	1	...	24	...	1	...	31	...	1	...
Jammu Province	39	38	2	1	23	19	2	1	44	43	3	2	62	60	2	2
III.—The Jhelum Valley	39	39	...	1	24	28	...	1	42	52	1	1	65	66	1	1
Kashmir North	25	...	...	...	11	...	...	...	24	...	1	...	44	...	...	...
,, South	53	...	1	...	37	...	1	...	60	...	...	...	84	...	1	...
Muzaffarabad District	26	...	1	...	14	...	1	...	26	...	1	...	47	...	2	...
IV.—The Indus Valley	30	23	1	...	6	4	1	...	24	15	...	1	51	36	1	1
Laddakh District	25	...	1	...	5	...	...	...	20	...	...	...	44	...	1	...
Gilgit ,, ...	59	...	1	...	11	...	4	...	52	...	...	...	102	...	2	...

* Comparison with 1891 not possible. Imperial Table IX, corresponding to Table VIII was prepared in that Census in respect to Europeans alone.

SUBSIDIARY TABLE VI†—*Education by caste*

Caste	Number *per* 1,000						Number *per* 10,000 literate in English		
	Literate			Illiterate					
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1	2	3	4	5	6	7	8	9	10
Hindu									
Arora	274	420	56	726	580	944	378	630	...
Brahman	58	104	5	942	896	995	28	50	1
Jat	8	15	1	992	985	999	3	6	...
Kashmiri Pundit	325	580	4	675	420	996	569	1,016	6
Khattri	247	401	36	753	599	964	419	713	16
Mahajan	201	357	10	799	643	990	54	97	1
Rajput	71	118	3	929	882	997	28	47	...
Thakkar	17	32	...	983	968	1,000	3	5	...
Musalman									
Awan	7	13	...	993	987	1,000	2	4	...
Brukpa	1	2	...	999	998	1,000	2	5	...
Balti	2	4	...	998	996	1,000	...	...	...
Bat	4	7	...	996	993	1,000	2	3	...
Babazada	52	100	4	948	900	996	10	20	...
Dar	3	5	...	997	995	1,000	1	1	...
Malik	7	13	...	993	987	1,000	1	3	...
Mughal	14	26	1	986	974	999	8	15	...
Pathan	18	28	6	982	972	994	16	29	...
Rishi	6	12	...	994	988	1,000	...	...	...
Shin	9	15	...	991	985	1,000	...	...	...
Sufi	4	7	...	996	993	1,000	1	1	...
Sheikh	11	19	1	989	981	999	11	21	...
Yashkun	4	9	...	996	991	1,000	1	3	...

† No such table was prepared in 1901.

SUBSIDIARY TABLE VII—*Number of Institutions and pupils according to the returns of the Education Department*

Class of institution	1911		1901		1891	
	Number of		Number of		Number of	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars
1	2	3	4	5	6	7
College	2	125	...	...	...	...
High School	8	4,519	3	1,450	1	527
Normal School	1	19	...	...	...	...
Middle School	27	4,369	14	1,846	4	725
Primary School ...	197	9,018	69	3,668	26	1,449
Indigenous School ...	135	2,370	...	...	14	1,075
Girls' School	9	774	1	250	...	...
Total ...	379	21,194	87	7,214	45	3,776

SUBSIDIARY TABLE VIII—*Main results of University Examinations*

Examination	1911		1901		1891	
	Candidates	Passed	Candidates	Passed	Candidates	Passed
1	2	3	4	5	6	7
Matriculation	179	105	47	29	7	6
Intermediate	51	20	...	...	...	...
B. A.	25	5	...	...	...	...
Total ...	255	130	47	29	7	6

SUBSIDIARY TABLE IX—*Number and circulation of newspapers, etc.*

Language	Class of newspaper (daily, weekly, etc.)	1911		1901		1891	
		No.	Circulation	No.	Circulation	No.	Circulation
1	2	3	4	5	6	7	8
Urdu	State Gazette (weekly)	1	375	1	275	1	250

SUBSIDIARY TABLE X—*Number of books published in each language*

Language	Number of books published in												
	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	Total of decade		
											1901-1910	1891-1900	1891-1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Urdu ...	...	...	...	...	...	...	...	2	...	8	10	...	...
English ...	...	...	...	...	...	...	...	...	...	1	1	...	...

N.-B.—No information is available as to Education in the Frontier *Ilaqas* and these tables relate only to the rest of the State.

APPENDIX VIII—*Statement showing full extent of literacy in the various vernaculars (by religion and locality)*

Religion	Literate			Literate in *Urdu*			*Persian*			*Arabic*			*Dogri*			*Hindi*			*Bodhi*			*Gurmukhi*		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ENTIRE STATE																								
All Religions ...	68,346	66,657	1,689	28,291	27,947	344	13,208	13,131	77	2,196	2,091	105	8,133	8,035	98	11,673	11,186	487	1,371	1,326	45	3,474	2,941	533
Hindu (Brahmanic) ...	44,051	43,032	1,019	17,473	17,321	152	6,107	6,076	31	5	5	...	7,826	7,735	91	11,207	10,751	456	...	...	...	1,433	1,144	289
,, (Arya) ...	315	275	40	177	164	13	28	25	3	...	...	...	11	11	...	75	56	19	...	...	...	24	19	5
Sikh	3,153	2,889	264	811	801	10	54	50	4	...	...	...	42	38	4	281	272	9	...	...	...	1,965	1,728	237
Jain	75	75	...	15	15	...	...	...	...	...	...	...	...	...	...	34	34	...	...	...	...	26	26	...
Budhist	1,327	1,288	39	10	10	...	2	2	...	...	...	...	...	...	...	5	5	...	1,310	1,271	39	...	...	...
Zoroastrian ...	3	2	1	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...	1	1	...
Musalman	19,351	19,049	302	9,753	9,601	152	7,015	6,976	39	2,191	2,086	105	254	251	3	70	68	2	44	44	...	24	23	1
Christian	71	47	24	52	35	17	1	1	...	...	...	...	...	...	...	...	...	...	17	11	6	1	...	1
JAMMU PROVINCE																								
All Religions ...	37,797	36,405	1,392	14,854	14,557	297	2,664	2,621	43	841	776	65	7,972	7,879	93	9,129	8,681	448	...	...	...	2,337	1,891	446
Hindu (Brahmanic) ...	27,358	26,447	911	8,440	8,317	123	1,291	1,274	17	4	4	...	7,681	7,592	89	8,693	8,271	422	...	...	...	1,249	989	260
,, (Arya) ...	293	264	29	162	153	9	28	25	3	...	...	...	11	11	...	70	56	14	...	...	...	22	19	3
Sikh	1,891	1,686	205	525	516	9	47	43	4	...	...	...	32	31	1	260	251	9	...	...	...	1,027	845	182
Jain	75	75	...	15	15	...	...	...	...	...	...	...	...	...	...	34	34	...	...	...	...	26	26	...
Budhist	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...	...	...	...	...	...	...
Zoroastrian ...	3	2	1	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...	1	1	...
Musalman	8,134	7,901	233	5,675	5,532	143	1,296	1,277	19	837	772	65	248	245	3	66	64	2	...	...	...	12	11	1
Christian	38	25	13	37	24	13	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
KASHMIR PROVINCE																								
All Religions ...	27,335	27,103	232	12,433	12,391	42	10,003	9,969	34	1,324	1,284	40	116	111	5	2,360	2,325	35	...	...	...	1,099	1,023	76
Hindu (Brahmanic) ...	16,072	15,970	102	8,665	8,636	29	4,798	4,784	14	1	1	...	103	101	2	2,330	2,300	30	...	...	...	175	148	27
,, (Arya) ...	11	2	9	5	2	3	...	...	...	...	...	...	...	...	...	5	...	5	...	...	...	1	...	1
Sikh	1,204	1,152	52	255	254	1	7	7	...	...	...	...	9	6	3	21	21	...	...	...	...	912	864	48
Musalman	10,044	9,975	69	3,504	3,495	9	5,198	5,178	20	1,323	1,283	40	4	4	...	4	4	...	...	...	...	11	11	...
Christian	4	4	...	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

KASHMIR VALLEY																								
All Religions ...	24,441	24,290	151	11,058	11,026	32	9,531	9,500	31	1,154	1,125	29	108	103	5	1,940	1,916	24	...	...	...	650	620	30
Hindu (Brahmanic) ...	14,944	14,880	64	8,162	8,140	22	4,687	4,673	14	1	1	...	97	95	2	1,923	1,904	19	...	...	...	74	67	7
,, (Arya) ...	11	2	9	5	2	3	...	...	...	...	...	...	...	...	...	5	...	5	...	...	...	1	...	1
Sikh	703	677	26	110	109	1	6	6	...	...	...	...	8	5	3	11	11	...	...	...	...	568	546	22
Musalman	8,779	8,727	52	2,777	2,771	6	4,838	4,821	17	1,153	1,124	29	3	3	...	1	1	...	...	...	...	7	7	...
Christian	4	4	...	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
FRONTIER DISTRICTS																								
All Religions ...	3,214	3,149	65	1,004	999	5	541	541	...	31	31	...	45	45	...	184	180	4	1,371	1,326	45	38	27	11
Hindu (Brahmanic) ...	621	615	6	368	368	...	18	18	...	...	...	...	42	42	...	184	180	4	...	...	...	9	7	2
,, (Arya) ...	11	9	2	10	9	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
Sikh	58	51	7	31	31	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	26	19	7
Budhist	1,322	1,283	39	10	10	...	2	2	...	...	...	...	...	...	...	...	...	...	1,310	1,271	39	...	...	...
Musalman	1,173	1,173	...	574	574	...	521	521	...	31	31	...	2	2	...	...	...	...	44	44	...	1	1	...
Christian	29	18	11	11	7	4	...	...	...	...	...	...	...	...	...	...	...	...	17	11	6	1	...	1
JAMMU DISTRICT																								
All Religions ...	14,234	13,500	734	6,053	5,876	177	1,136	1,111	25	194	175	19	2,346	2,308	38	3,940	3,649	291	...	...	...	565	381	184
Hindu (Brahmanic) ...	11,426	10,880	546	4,196	4,115	81	780	766	14	4	4	...	2,277	2,241	36	3,813	3,538	275	...	...	...	356	216	140
,, (Arya) ...	128	113	15	79	75	4	13	12	1	...	...	...	...	...	...	30	20	10	...	...	...	6	6	...
Sikh	416	359	57	167	160	7	23	22	1	...	...	...	18	17	1	34	30	4	...	...	...	174	130	44
Jain	74	74	...	14	14	...	...	...	...	...	...	...	...	...	...	34	34	...	...	...	...	26	26	...
Zoroastrian ...	3	2	1	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1	...	...	...	1	1	...
Musalman	2,169	2,059	110	1,579	1,499	80	319	310	9	190	171	19	51	50	1	28	27	1	...	...	...	2	2	...
Christian	18	13	5	18	13	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
JASROTA DISTRICT																								
All Religions ...	4,005	3,927	78	996	988	8	84	83	1	57	55	2	1,124	1,109	15	1,640	1,599	41	...	...	...	104	93	11
Hindu (Brahmanic) ...	3,618	3,553	65	758	755	3	49	49	...	...	...	...	1,101	1,087	14	1,621	1,582	39	...	...	...	89	80	9
,, (Arya) ...	24	22	2	1	1	...	1	1	...	...	...	...	9	9	...	11	9	2	...	...	...	2	2	...
Sikh	17	14	3	5	5	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	11	9	2
Musalman	339	333	6	226	223	3	32	32	...	57	55	2	14	13	1	8	8	...	...	...	...	2	2	...
Christian	7	5	2	6	4	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
UDHAMPUR DISTRICT																								
All Religions ...	5,034	4,954	80	1,236	1,225	11	416	413	3	65	58	7	2,419	2,402	17	805	791	14	...	...	...	93	65	28
Hindu (Brahmanic) ...	4,252	4,198	54	884	879	5	165	163	...	...	...	...	2,339	2,322	17	797	783	14	...	...	...	69	51	18
,, (Arya) ...	7	6	1	5	5	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	1	...	1
Sikh	40	29	11	11	11	...	5	3	2	...	...	...	3	3	...	...	...	...	...	...	...	21	12	9
Jain	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Budhist	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...	...	...	...	...	...	...
Musalman	729	715	14	335	329	6	248	247	1	65	58	7	76	76	...	3	3	...	...	...	...	2	2	...

APPENDIX VIII—*Statement showing full extent of literacy in the various vernaculars (by religion and locality)*

Religion	Literate			Literate in: Urdu			Persian			Arabic			Dogri			Hindi			Bodhi			Gurmukhi		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
RIASI DISTRICT																								
All Religions ...	3,026	2,988	38	705	698	7	124	122	2	81	77	4	1,388	1,382	6	667	659	8	...	...	...	61	50	11
Hindu (Brahmanic) ...	2,428	2,406	22	377	373	4	59	59	...	...	...	...	1,342	1,336	6	622	614	8	...	...	...	28	24	4
,, (Arya) ...	11	11	...	5	5	...	1	1	...	...	...	...	1	1	...	4	4	...	...	...	...	...	...	...
Sikh	109	102	7	28	28	...	2	2	...	...	...	...	8	8	...	38	38	...	...	...	...	33	26	7
Musalman	478	469	9	295	292	3	62	60	2	81	77	4	37	37	...	3	3	...	...	...	...	...	...	...
MIRPUR DISTRICT																								
All Religions ...	7,007	6,677	330	3,485	3,427	58	503	497	6	231	208	23	195	193	2	1,519	1,454	65	...	...	...	1,074	898	176
Hindu (Brahmanic) ...	3,577	3,425	152	1,391	1,371	20	137	136	1	...	...	...	179	178	1	1,318	1,260	58	...	...	...	552	480	72
,, (Arya) ...	89	81	8	48	46	2	6	4	2	...	...	...	...	...	...	22	20	2	...	...	...	13	11	2
Sikh	889	781	108	217	215	2	9	9	...	...	...	...	2	2	...	158	153	5	...	...	...	503	402	101
Musalman	2,445	2,384	61	1,822	1,789	33	351	348	3	231	208	23	14	13	1	21	21	...	...	...	...	6	5	1
Christian	7	6	1	7	6	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
BHADARWAH JAGIR																								
All Religions ...	918	892	26	238	234	4	41	41	...	36	36	...	430	416	14	168	160	8	...	...	...	5	5	...
Hindu (Brahmanic) ...	774	749	25	194	191	3	32	32	...	...	...	...	375	361	14	168	160	8	...	...	...	5	5	...
Musalman	144	143	1	44	43	1	9	9	...	36	36	...	55	55	...	...	...	...	...	...	...	...	...	...
PUNCH ILAQA																								
All Religions ...	3,573	3,467	106	2,141	2,109	32	360	354	6	177	167	10	70	69	1	390	369	21	...	...	...	435	399	36
Hindu (Brahmanic) ...	1,283	1,236	47	640	633	7	71	69	2	...	...	...	68	67	1	354	334	20	...	...	...	150	133	17
,, (Arya) ...	34	31	3	24	21	3	7	7	...	...	...	...	...	...	...	3	3	...	...	...	...	...	...	...
Sikh	420	401	19	97	97	...	7	7	...	...	...	...	1	1	...	30	30	...	...	...	...	285	266	19
Musalman	1,830	1,798	32	1,374	1,357	17	275	271	4	177	167	10	1	1	...	3	2	1	...	...	...	...	...	...
Christian	6	1	5	6	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

KASHMIR NORTH																								
All Religions ...	6,240	6,183	57	3,349	3,345	4	1,680	1,670	10	453	441	12	17	17	...	204	197	7	...	...	...	537	513	24
Hindu (Brahmanic) ...	2,496	2,477	19	1,687	1,683	4	537	534	3	1	1	...	15	15	...	191	186	5	...	...	...	65	58	7
,, (Arya) ...	3	1	2	1	1	...	...	...	...	...	...	...	...	...	...	2	...	2	...	...	...	...	...	...
Sikh	523	506	17	44	44	...	2	2	...	...	...	...	2	2	...	10	10	...	...	...	...	465	448	17
Musalman	3,218	3,199	19	1,617	1,617	...	1,141	1,134	7	452	440	12	...	...	...	1	1	...	...	...	...	7	7	...
KASHMIR SOUTH																								
All Religions ...	18,201	18,107	94	7,709	7,681	28	7,851	7,830	21	701	684	17	91	86	5	1,736	1,719	17	...	...	...	113	107	6
Hindu (Brahmanic) ...	12,448	12,403	45	6,475	6,457	18	4,150	4,139	11	...	...	...	82	80	2	1,732	1,718	14	...	...	...	9	9	...
,, (Arya) ...	8	1	7	4	1	3	...	...	...	...	...	...	...	...	...	3	...	3	...	...	...	1	...	1
Sikh	180	171	9	66	65	1	4	4	...	...	...	...	6	3	3	1	1	...	...	...	...	103	98	5
Musalman	5,561	5,528	33	1,160	1,154	6	3,697	3,687	10	701	684	17	3	3	...	...	...	...	...	...	...	...	...	...
Christian	4	4	...	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MUZAFFARABAD DISTRICT																								
All Religions ...	2,894	2,813	81	1,375	1,365	10	472	469	3	170	159	11	8	8	...	420	409	11	...	...	...	449	403	46
Hindu (Brahmanic) ...	1,128	1,090	38	503	496	7	111	111	...	...	...	...	6	6	...	407	396	11	...	...	...	101	81	20
Sikh	501	475	26	145	145	...	1	1	...	...	...	...	1	1	...	10	10	...	...	...	...	344	318	26
Musalman	1,265	1,248	17	727	724	3	360	357	3	170	159	11	1	1	...	3	3	...	...	...	...	4	4	...
LADDAKH DISTRICT																								
All Religions ...	2,429	2,373	56	536	531	5	465	465	...	17	17	...	9	9	...	15	13	2	1,371	1,326	45	16	12	4
Hindu (Brahmanic) ...	215	213	2	178	178	...	11	11	...	...	...	...	9	9	...	15	13	2	...	...	...	2	2	...
,, (Arya) ...	11	9	2	10	9	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
Sikh	25	23	2	14	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	9	2
Budhist	1,322	1,283	39	10	10	...	2	2	...	...	...	...	...	...	...	...	...	...	1,310	1,271	39	...	...	...
Musalman	828	828	...	314	314	...	452	452	...	17	17	...	...	...	...	...	...	...	44	44	...	1	1	...
Christian	28	17	11	10	6	4	...	...	...	...	...	...	...	...	...	...	...	...	17	11	6	1	...	1
GILGIT DISTRICT																								
All Religions ...	785	776	9	468	468	...	76	76	...	14	14	...	36	36	...	169	167	2	...	...	...	22	15	7
Hindu (Brahmanic) ...	406	402	4	190	190	...	7	7	...	...	...	...	33	33	...	169	167	2	...	...	...	7	5	2
Sikh	33	28	5	17	17	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	15	10	5
Musalman	345	345	...	260	260	...	69	69	...	14	14	...	2	2	...	...	...	...	...	...	...	...	...	...
Christian	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

APPENDIX IX

Comparative statement of schools and scholars in the State by religions and provinces*

	Institution	1901							1911						
			Students							Students					
		No. of Schools	Hindu	Musalman	Sikh	Budhist	Others	Total	No. of Schools	Hindu	Musalman	Sikh	Budhist	Others	Total
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Entire State	College ...	...	...	...	...	...	...	...	2	110	11	4	...	...	125
	High School ...	3	1,286	110	17	...	37	1,450	8	3,666	810	34	...	9	4,519
	Normal ,, ...	...	...	...	...	...	...	...	1	18	1	...	...	...	19
	Middle ,, ...	14	1,386	460	...	...	...	1,846	27	2,749	1,618	...	...	2	4,369
	Primary ,, ...	69	2,536	1,132	...	...	...	3,668	197	4,985	3,858	30	22	123	9,018
	Private ,, ...	...	...	...	...	...	...	...	135	535	1,823	...	...	12	2,370
	Girls' ,, ...	1	235	...	...	...	15	250	9	519	221	34	...	...	774
	Total ...	87	5,443	1,702	17	...	52	7,214	379	12,582	8,342	102	22	146	21,194
Jammu Province	College ...	...	...	...	...	...	...	...	1	62	7	4	...	...	73
	High School ...	1	624	40	...	...	...	664	3	1,784	397	...	...	2	2,183
	Normal ,, ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Middle ,, ...	11	1,186	278	...	...	...	1,464	19	2,208	936	...	...	...	3,144
	Primary ,, ...	36	1,295	568	...	...	...	1,863	121	2,875	2,253	20	...	56	5,204
	Private ,, ...	...	...	...	...	...	...	...	19	218	198	...	...	...	416
	Girls' ,, ...	1	235	...	...	...	15	250	2	205	...	15	...	...	220
	Total ...	49	3,340	886	...	...	15	4,141	175	7,352	3,791	39	...	58	11,240
Kashmir Province	College ...	...	...	...	...	...	...	...	1	48	4	...	...	...	52
	High School ...	2	662	70	17	...	37	786	5	1,882	413	34	...	7	2,336
	Normal ,, ...	...	...	...	...	...	...	...	1	18	1	...	...	...	19
	Middle ,, ...	3	200	182	...	...	...	382	7	527	552	...	...	2	1,081
	Primary ,, ...	33	1,241	564	...	...	...	1,805	68	2,102	1,330	10	...	67	3,509
	Private ,, ...	...	...	...	...	...	...	...	96	317	1,192	...	...	12	1,521
	Girls' ,, ...	...	...	...	...	...	...	...	7	314	221	19	...	...	554
	Total ...	38	2,103	816	17	...	37	2,973	185	5,208	3,713	63	...	88	9,072
Frontier District	Middle School ...	...	...	...	...	...	...	...	1	14	130	...	...	...	144
	Primary ,, ...	...	...	...	...	...	...	...	8	8	275	...	22	...	305
	Private ,, ...	...	...	...	...	...	...	...	20	...	433	...	...	...	433
	Total ...	...	...	...	...	...	...	...	29	22	838	...	22	...	882

* Excluding the Frontier Ilaqas.

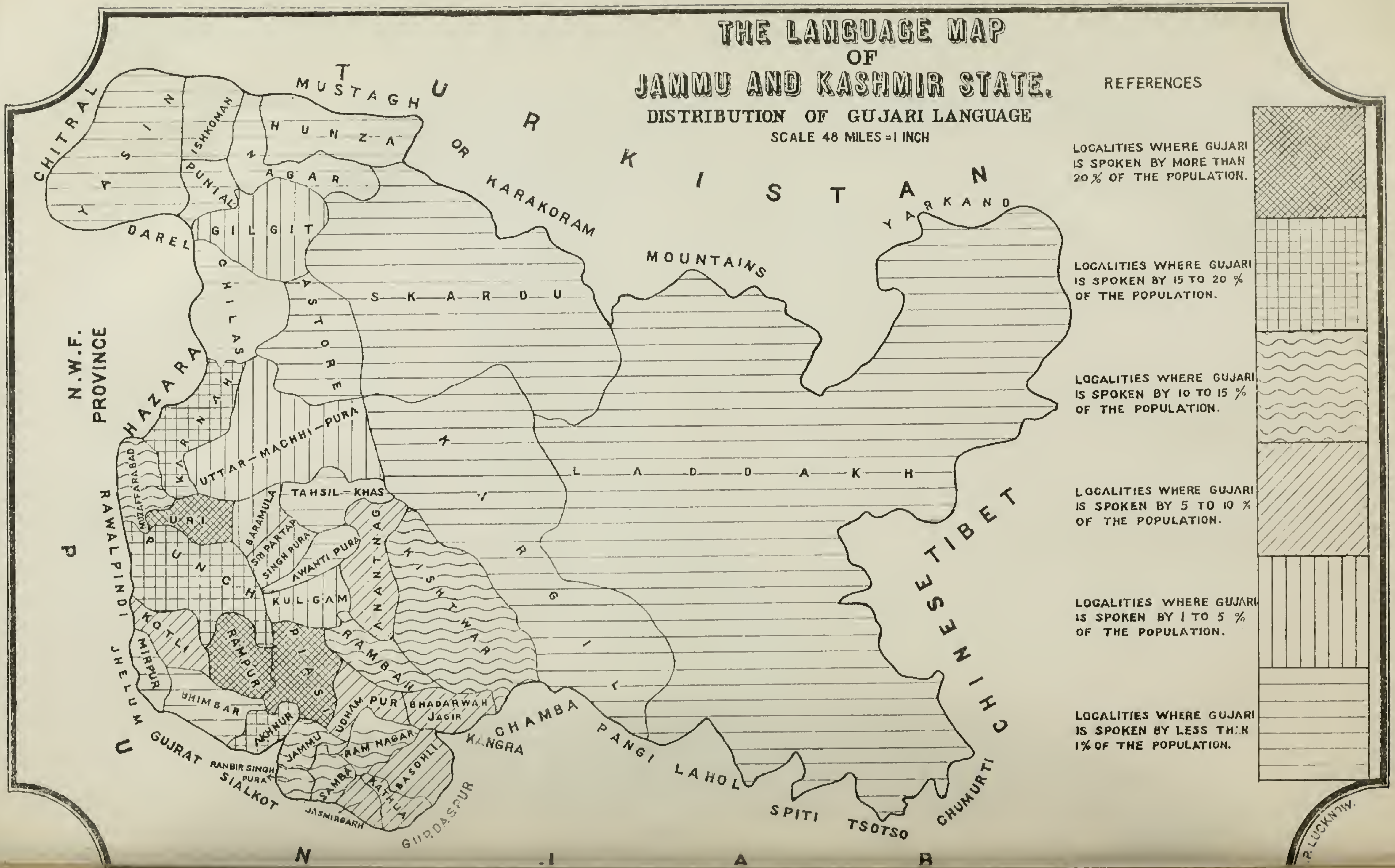
THE LANGUAGE MAP OF JAMMU AND KASHMIR STATE.

SCALE 48 MILES = 1 INCH.

REFERENCES.

Languages spoken by more than 50 % of the population are shown in the following colours:—

- PUNJABI
- PAHARI
- KASHMIRI
- TIBETAN
- SHINA


THE LANGUAGE MAP
OF
JAMMU AND KASHMIR STATE.
DISTRIBUTION OF GUJARI LANGUAGE
SCALE 48 MILES =1 INCH
REFERENCES
LOCALITIES WHERE GUJARI IS SPOKEN BY MORE THAN 20% OF THE POPULATION.
LOCALITIES WHERE GUJARI IS SPOKEN BY 15 TO 20 % OF THE POPULATION.
LOCALITIES WHERE GUJARI IS SPOKEN BY 10 TO 15 % OF THE POPULATION.
LOCALITIES WHERE GUJARI IS SPOKEN BY 5 TO 10 % OF THE POPULATION.
LOCALITIES WHERE GUJARI IS SPOKEN BY 1 TO 5 % OF THE POPULATION.
LOCALITIES WHERE GUJARI IS SPOKEN BY LESS THAN 1% OF THE POPULATION.
TURKISTAN
MUSTAGH OR KARAKORAM MOUNTAINS
CHITRAL
YASIN
ISHKOMAN
HUNZA
NAGAR
PUNIAL
GILGIT
DAREL
CHILAS
ASTORE
SKARDU
YARKAND
LADDAKH
KARGIL
CHINESE TIBET
N.W.F. PROVINCE
HAZARA
KARNAH
UTTAR-MACHHI-PURA
TAHSIL-KHAS
MUZAFFARABAD
URI
BARAMULA
SRI PARTAP SINGH PURA
AWANTI PURA
ANANTNAG
KISHTWAR
PUNCH
KULGAM
KOTLI
MIRPUR
RAMPUR
RIASI
RAMBAN
BHIMBAR
AKHNUR
UDHAM PUR
BHADARWAH JAGIR
JAMMU
RAM NAGAR
BASOHLI
KATHUA
SAMBA
RANBIR SINGH PURA
JASMIRGARH
RAWALPINDI
JHELUM
GUJRAT
SIALKOT
GURDASPUR
KANGRA
CHAMBA
PANGI
LAHOL
SPITI
TSOTSO
CHUMURTI
PUNJAB

CHAPTER IX

LANGUAGE

Opening remarks

225. By ascertaining the mother-tongue of the people enumerated, the Census materially helps the Linguistic Survey and philological research in general, to which circumstance this chapter owes its importance. It is a pity that, owing to the great ignorance of the people, not much useful information could be gathered as to the nature and affiliation of the various languages, dialects, and *patois* in use in the country, and the ill-educated enumerator has also not always been infallible in regard to this, as to other, census detail, but it can be said with some degree of confidence that the language figures as finally framed possess all possible statistical accuracy. These are arranged, both territorially and philologically in Imperial Table X, from which the three subsidiary tables appended to this chapter have been abstracted*. In addition to the tables, two maps are provided to show the different language regions of the State as also the prevalence of the tribal language of the nomadic Gujjar. The coloured map indicates the zones of the five main languages that are more or less indigenous to the country. Each language has its specified colour over the tract where more than half the people speak it. The extent to which Gujari is spoken in various parts of the State is designated by means of graded hatching in the other map.

Classification of languages

226. The territories of Jammu and Kashmir State, being as versatile linguistically as in every other respect, possess a long range of dialectic distinctions, each isolated valley, big or small, having its peculiar dialect as much as its peculiar tribe, caste, customs, manners, dress and so forth. Besides those appearing in the Imperial Table, a large number of other names were returned which upon inquiry were found to be more geographical than linguistic. The figures returned under them were thrown into the totals of the parent dialect or language to which they really belonged. The scheme of classification followed is that of the Linguistic Survey of India as modified recently by Dr. Grierson in the light of information latterly obtained. The arranging of the language names, here, was nevertheless a task of some difficulty, because of the variety of the names used in the schedules; and a great deal of local knowledge had to be brought to bear on the work before a satisfactory list of recognised terms could be framed. Want of precision in the popular nomenclature also contributed its share to our difficulties but it was counteracted, it is hoped, a great deal by the detailed instructions given to the counting as well as the compiling agency. Neither the Urdu-Hindi controversy, nor the confusion made in regard to the knowledge of Urdu and Persian, produced any palpable effect on the language statistics of the State, as they did in the case of literacy†, but the fact cannot be disguised that the Urdu-Punjabi dispute has affected the results of the language inquiry in the lower tracts of Jammu in some small measure.

General distribution of language

227. Language varies with distance even on the well-connected plains of India, and it is only natural that in this highly inaccessible and broken country dialectic variations should be quite numerous. Over and above the ethnic influences, the physical conditions materially affect the intonation, the phonetic character and the accent of speech, and the variety of physical features in this country is one of the greatest. All the same, the various forms of speech in vogue do originate from one or the other of the well-known

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* Some mistakes of classification crept into the Imperial Table; they have all been set right in Part (*b*) of Subsidiary Table I of this chapter, and all other tables of the chapter conform to it.

† *Vide* § 219, chapter VIII, page 164.

families of language and as such admit of a genealogical classification. Such common stocks, it will be seen from the language map, are only five. It is interesting to find that the language zones correspond so closely to the divisions into which the State has been divided from a physical point of view. With slight modifications, the language commonly used in the lower plains skirting the hills of Jammu Province is the ordinary Punjabi; the Pahari regions come next and may roughly be said to be co-extensive with 'the Outer Hills'; then comes the Kashmiri region, almost coincident with the Jhelum Valley; Tibetan is spoken all over Laddakh and Shina in Gilgit and beyond. The Gujjars speak their own tongue wherever they go and it is impossible to distribute it locally with anything like permanence. They move with seasons and carry their language, as everything else, along with them. At the time of the Census they were found in largest numbers in the lower levels of Uri, Rampur and Riasi tehsils, where they were wintering.

The maps at best give only a rough idea, and the details in the margin should be referred to if statistical accuracy is sought for. The languages and important dialects are arranged here in the order of their prevalence, and for the localities where they are chiefly spoken Subsidiary Table I, Part (*a*) and Subsidiary Table II should closely be consulted. According to the figures marginally exhibited, the language spoken by the largest number of persons in the State is the Kashmiri; Pahari and Dogri follow it in immediate succession.

LANGUAGE OR DIALECT	Persons speaking (000's omitted)	Proportion *per mille* on entire population
Kashmiri ..	1,165	375
Pahari ..	544	176
Dogri ..	517	166
Gujari ..	253	82
Punjabi ..	213	69
Balti ..	132	43
Pothwari ..	94	30
Chibbali ..	82	27
Laddakhi ..	54	17
Shina ..	26	8
Others ..	23	7

Scientific distribution

228. The figures and the names quoted in the last paragraph only represent the popular view of the matter; the languages are classed scientifically in Part (*b*) of Subsidiary Table I. Foreign languages, whether of Europe, Asia, or even India, are spoken only by immigrants from those countries, and their extent must necessarily be very limited.

(a) Languages of Europe

Of Europeans it is the English whose number is at all considerable in the State and English has been returned as the mother-tongue of no less than 257 individuals*. The next important race is German, and 14 German-speaking persons have been recorded. As to the rest only one spoke French and two Dutch.

(b) Languages of Asia

Among the Asian tribes, the only community deserving of mention are the Afghan coolies working within the State borders, and it is they who swell the number of Pashto speakers to 2,745. The religious connections of the Laddakhi Bodhs with Tibet have been already referred to, and there are always some Lhassa monks and others present in that part of the country; hence it is that 115 individuals were registered at the Census as speaking Lhassi. Trade relations between Laddakh and Yarkand are also well-known and it is to them that 29 Yarkandi-speaking persons are due. The figure represents the belated tradesmen of Turkistan who were overtaken by the winter and had to stop at Leh until a re-opening of the passes leading to their homes. Persian-speaking *mullahs* continue to migrate to the present day from their native lands to the Shia Baltistan (58) and Arab mendicants to Kashmir (7).

(c) Languages of India

It has been shown in the chapter on migration that the current is strongest as between the conterminous Provinces and States. A very large number of migrants from the hilly tracts of the Punjab situate on the eastern borders of the State find their way into Bhadarwah and its neighbourhood, in consequence of intermarriage and other social relations, and that is why we find 923 persons speaking the

* British subjects of European origin, according to Imperial Table XVIII, number only 226 persons; the excess in the English-speaking persons must be due to some Anglo-Indians and others having returned English as their mother-tongue.

dialect of Chamba, 276 of Kangra and 97 of Mandi. On the north, the greatest intruder is of course the Dardi (4,711) a generic term used for the inhabitants of the petty countries in and beyond the Gilgit Agency collectively called Dardistan. Of the people of India, the venturesome Marwari trader extends his exploits even to this remote country and we find no less than 127 Marwari-speaking persons. Goanese is spoken by the domestic servants hailing from Goa who are found in some European families, as also probably in the Reception Department of the State, and Gujrati by the small Parsi community existing here. The only point deserving of notice that remains to be mentioned is that what is termed as Sindhi dialect in the tables is not the language of Sindh at all. It is only a form of Lahnda and has as such been shown under Western Punjabi.

Languages of the State

229. The languages indigenous to the State belong only to two families: (*a*) Tibeto-Chinese Family and (*b*) Indo-European Family. The language spoken throughout the district of Laddakh is essentially Tibetan, but there is a great variety of dialects in different parts of it which proceeds from the mutual isolation of those parts, on the one hand, and communication with other parts of the State, especially those lying in close proximity, on the other. The Bodhi of Zanskar is, for instance, very different from that of the Nubra, and the Changpi of Rukshu, from both. The Balti has a great admixture of Persian and Shina, and the Brukpi of the tribes who originally immigrated from Gilgit, but form now a permanent element of Laddakh population, is combined of the two elements, local and foreign, of which the tribe using it is composed. This has a further sub-division; the Brukpi of the Bodh Brukpas inhabiting the villages Dah and Hanu* has its own peculiarities. It is an instance of the influence that religion and special civilization of the peoples exercise over the forms of the speech used by them. The language in use in Drass Valley by verging, as it does, on the Kashmiri zone, has got a large proportion of Kashmiri words mixed with it. Similarly, the Bodhi of Zanskar tends to merge into Pahari, the Pahari of Padar into Bodhi, and the Kashmiri of Gurez into Shina. It is a great pity that the local officers did not take sufficient care to record these distinctions and all such minor but distinct sub-divisions had to be merged into the broader ones. That is how the Tibetan language in vogue in Laddakh district has been shown in the final table only under two main heads, the Balti (43 *per mille* on the population of entire State) and the Laddakhi (17 *per mille*)—a distinction that is more religious than linguistic.

The Indo-European family has a large range of sub-divisions. Those relating to this State are noted in the margin. The grouping has been effected in conformity with the latest suggestions of the great linguist, Dr. Grierson, but it may not be futile to note the following points as they may prove of interest to philologists and elicit further investigation: (1) Kashmiri used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shina Khowar according to the revised list of classification, but the claim locally urged that it is essentially a Sanskritic language persists, and in view of the historical fact that the Valley of Kashmir, before its conversion to Islam, was wholly populated by Brahmans with their *Shastric* lore, that claim might merit a reconsideration. (2) Rambani, Kishtwari and Dodi have no doubt a strong element of Kashmiri in them, but it is merely fortuitous, due only to an extensive colonization of the tracts where they are spoken by Kashmiris who, in order to avoid congestion in the Valley and helped by the course of political events, crossed the high Panjal Range and settled in

Sub-Family and Branch	Sub-Branch	Group	Language	Speakers per mille
Aryan Sub-Family, Indian Branch	Non-Sanskritic	Shina Khowar	Shina	7
			Kashmiri	372
			Kohistani	2
	Sanskritic	North-Western group	Western Punjabi †	57
		Western group	Punjabi‡	235
			Western Pahari	259

† Consists of Chibhali and Pothwari. ‡ Includes Dogri.

* In the language index of the last Census forming part of the Administrative Volume of India Report, this dialect is shown as 'Dah-Hanu'.

a country most favourable to them, agriculturally as well as climatically. The preponderence of that race could not have failed to influence the local language of the country which was originally only a form of Pahari—a language undeniably in vogue in the rest of the district.* Genealogically, these dialects would, therefore, seem to fall under the head of Pahari rather than Kashmiri, even though they have been grouped with the former in deference to expert opinion. (3) From the colours shown in the Language Map it will appear that the tracts where Pothwari, Chibhali and Dogri are chiefly spoken have been classed as regions of the Pahari. This is due to the immense influence that Pahari wields over these dialects, and the extent to which it has tended to absorb them. Even though they have been classed under Western Punjabi (Lahnda) and Punjabi in Subsidiary Table I (*b*) on the authority of the linguists, the question requires to be scrutinized more closely before it can be finally decided whether these dialects legitimately belong to Pahari or Punjabi language. The inconsequential and unscientific reports of the local officers on languages lead nowhere, and afford no help for a determination of this point. (4) Gujari has now been classed under Pahari, but it is doubtful if this is more correct than its previous classification under Rajasthani. Those families of this nomadic race, which have permanently settled in various parts of Jammu and some of Kashmir and taken to agriculture, may have adopted local languages, but the wandering classes, who form the largest majority, have absolutely no dealings with the natives of the country and, leading the isolated life they do, far removed from the villages and in the pastures and woods of the land, they have managed to retain their original tongue; and if they have really migrated from Rajputana, as is the latest ethnological view in respect to them, the language of the Gujjar should continue to be treated as a branch of Rajasthani rather than Pahari. Internally, too, there is good evidence in favour of such a course, as the words used by the Gujjar are more akin to Hindustani than either to Punjabi or Pahari.

Odds and ends

230. In the course of compilation, some idiosyncrasies of the enumerator were detected in the shape of very minute linguistic distinctions which, though now submerged in the large mass of language figures, deserve a mention here. Six persons were reported to be speaking Gilgiti, one Yasin, 22 Chilasi, 23 Punyali and 188 Hunza languages. These have all been amalgamated with Shina. Bodhi (16), Bhoti (643), Tibetan (15,033), etc., were the different names used for what has been specifically termed as Laddakhi. Class names were in certain cases employed to signify language; such were Watali (81) the language of the Watals (sweepers), Khari (1) that of the Khars (blacksmiths) and Vani (4) that of the Vanias, of Kashmir. They were all included with the Kashmiri totals. In Jammu also, some small differentiations were made, such as Punchhi (40), Jamwali (727), Gilwali (4), Midrali (1), Mangwali (1). The only one of importance was *Udhari* (1,420). This term was returned in Chaneni as signifying the language of the tribes inhabiting the northern hills of that *Ilaqa*. Since the local officers certified that the language spoken in that *Jagir* was Dogri throughout, these figures were thrown into the totals of that language; but because it is not intelligible to ordinary Dogras and is found in a region conterminous with the zone of the Pahari, it is questionable if it has been rightly shown as Dogri. A variety of terms was employed in the case of foreign languages as well: Afghani (1,723), Kabuli (4), Shinwari (2), Pashti (3), were used for Pashto; Turki (16) for Yarkandi (Turkistani), Purbi (152) for Hindi or Hindustani and Poria † (5) for Chitrali. All these and certain other nondescript terms were traced to their sources and the units shown under them were classified under the proper heads, with the result that while 93,415 units were shown in the last Census as not belonging to any of the recognised languages not one has been allowed to remain unclassified on the present occasion.

* The Musalman Kashmiris found there speak their own tongue and are classed under Kashmiri proper. It is only the Hindu races in respect to whom these dialects are usually returned.

† Misread as Purma.

Languages of the Frontier Ilaqas

231. The language statistics do not, of course, include any figures of the *Ilaqas* bordering the Gilgit district, as the special schedule used there provided no column for mother-tongue. The knowledge about the dialects of that part of the State is meagre also otherwise, and the only thing possible is to quote *in extenso* the Political Agent's reply to our Language Circular (No. 113):

"* * * The following languages are spoken in this Agency:

(a) *Shina* is spoken in political districts of Punial, Kuh, Chilas and the greater portion of Ishkuman, with a very small difference in dialect in each district, but the people can all understand each other. It contains many Sanskrit as well as Persian words.

(b) *Burishiski* or *Khajuna* which is spoken in Hunza, Nagar and Yasin with very slight variations in dialect in each place; also contains several Sankrit words.

(c) *Poria Khowar* or Chitrali is spoken in Ghizar as well as in Yasin and Kuh. It contains many Persian words.

(d) *Wakhi* is spoken with small difference in dialect in Ishkuman and Gujhal in Hunza.

There is no literature in any of these languages, neither is there any difference in the dialect as spoken by rich and poor, or men and women. The well-to-do people can read and write Persian and correspondence is generally carried on in this language. Urdu is also understood in the larger villages to some extent."

Gypsy Languages

232. It has not been found possible to classify the languages spoken by some of the wandering tribes all trace of whose ethnological and geographical origin has been lost. Those of the category belonging to this State are shown separately at the end of Imperial Table X. By a collation of the figures there and those contained in Imperial Table XIII, Subsidiary Table III has been prepared. The Bazigars, Nats and Kanjars who have been recorded here are the same as are found in the Punjab, United Provinces and elsewhere in India. They speak their own special tongue generally known as Bazigari and Karnathi (or Karnatki). Kaghani Bakkarwals are nomadic shepherds from Kaghan *Ilaqa* in the north-west of the State. They come down to lower levels in search of grazing ground and also to avoid the rigours of winter. Labanas, Gaddis, and Gujjars are now permanently attached to this country. Enough has been said of the Gujari language above. Gaddis would seem to be only the Hindu counterparts of Gujjars and they use their own language as much as the Gujjars do. The Labanas are the same as are found in the Punjab and they also have a tribal language of their own. The full extent of these languages is shown in the margin so far as it has been registered in the Census records. That the figures are neither accurate nor exhaustive is evident from the grave omission of the Changpas of Laddakh from the list. They are as much a nomadic race as Kaghanis or any other wandering goat-herds and have their characteristic language; but their tribal and linguistic figures could not be separately traced. Even though the whole of Rukshu valley is populated by Changpas only 24 were returned as speaking 'Champai'!

Gujari	352,692
Gaddi	6,354
Bakkarwali (*Kaghani*) ..	5.830
Bazigari, etc	40
Labani	2,061

Dialects

233. All the important dialects will be found linguistically classified in Part (*b*) of Subsidiary Table II, and, as has been pointed out above, there are very many others of minor importance which have not been distinguished. It has also been seen that it is the nature of the country that helps to create so many dialectic distinctions. All the same, those originating from a common stock are easily understood by the people of the various parts over which the parent language pervades, and the very fact that the dialects spoken by two sets of people are not intelligible to each other determines them as parts of different languages. The various zones of languages of the country overlap each other near their borders and the preponderance of one of the two neighbouring elements has so far been the chief basis of classificatiou of the dialects spoken on the border line. That is how

Kishtwari and Rambani have come to be classed as branches of Kashmiri instead of Pahari. The Udhari of Chaneni is an instance of a cross between the Pahari and the Punjabi (Dogri), Gurezi, between Kashmiri and Shina and Drasi, between Tibetan and Kashmiri*. Even though such hybrid tongues may be intelligible to the users of either of the two parent languages of which they are composed, it is necessary to distinguish them in order to show how languages, like races and tribes, tend to merge into one another.

As to how far dialect is a question of sex or caste, it may be noted that the language used by women is, because of the lesser frequency of their mixing with people outside their family circles, necessarily purer and chaster than is the case with males, but the difference is, in the main, one of accent, and can scarcely be regarded as constituting a dialect. Similarly, social distinctions exercise some influence over the form of speech, but the variations so caused proceed more from the economic and educational than racial conditions of the people. The more well-to-do, having profited more by the civilization they live in, use a more refined and decent language. Although the influence of caste over dialect has sometimes been recognised by Linguistic survey, no trace of it is observable here, and to draw a line of social cleavage in that sense is not practicable.

Lingua franca

234. For a country so disintegrate, physically, it is difficult to determine a *lingua franca*, and all that can safely be categorized in this connexion is that Punjabi is the language commonly understood in all parts of 'the Submontane and Semi-mountainous Tract', Pahari in 'the Outer Hills', Kashmiri in 'the Jhelum Valley', and Tibetan in 'the Indus Valley' (Shina on the Gilgit side and Bodhi in Laddakh)†. But owing to the fact that Persian was the Court language in the past *regimes* and Urdu holds that distinction now, and in view of the intimate connexion that exists between the two, the latter tends to become the *lingua franca* of this part of the country as it is claimed to be of the rest of India. Persian influence survives in the north to a greater degree, and that is why one can, up to the present day, make himself intelligible everywhere in Kashmir, Gilgit and Baltistan by using that language, at least in conversation with the more advanced and highly-placed people there. In Jammu Province, the place of Persian is easily taken by Urdu, and owing to the fact that it has all this while been the second language in the educational circle and the school books used in the State are written in it, it is extending its propagation still further. The result is that with a speaking knowledge of Urdu one can manage to get through every part of the country without difficulty, and the host of visitors that come to the State every year, European as well as Indian, can well testify to this. That next to Urdu, Punjabi is largely understood here, is but a survival of the connexion that this country has in the past had with the Sikh Court of Lahore.

Comparison

235. The only comparison possible with the figures of 1891 is that relating to European languages, because the Imperial Table dealing with 'parent-tongue', like those of civil condition and education, was here prepared only in regard to the European community; and the comparative figures of those languages stand as per margin. These figures show only the change that has been taking place from decade to decade in the number and nationality of the European migrants to this country, and serve no linguistic purpose. Kashmir has been the pleasure-ground of all the Indian and Asiatic races who have ever had any civilization and, ever since modern Europe and America came in commercial and political contact with India, it has become a coveted haunt of the inhabitants

Language	1891	1901	1911
Dutch	1	1	2
English	124	177	257
,, and Italian ..	2	..	..
,, and French ..	1	..	..
French	5	..	1
German	5	..	14
Portuguese	..	7	..
Russian	..	1	..

* *C.f.* §§ 229 and 230 *ante*. † *C.f.* § 227, above.

of those countries. The influx of Europeans tends to increase from year to year, according as the fame of the beauties of this fascinating land is reaching all corners of Europe and America, and the number of the seasonal visitors is continuously on the increase. The language figures only represent those Europeans who were found within the State boundaries at the date of enumeration living in semi-permanent migration.

The statistics of all other languages are compared below, as between this Census and the last:

Language	1901	1911
Asiatic		
Arabic ..	19	
Bagdadi ..	1	
	20	7
Afghani ..	273	
Balochi ..	1	
Choghatti (Tagati) ..	116	
Kabuli ..	1	
Pasbto ..	1,253	
	1,644	2,745
Chinese ..	..	2
Kaghani ..	297	5,890*
Lhassi ..	..	115
Persian ..	552	58
Yarkaudi (Turkish) ..	33	29
Indian		
Bengali ..	62	79
Bikaneri ..	13	4
Chambiali ..	5	923
Chilasi ..	8	..
Chitrali ..	228	7
Dakhini ..	10	13
Darda (Dardistani) ..	3,807	4,711
Dravid ..	392	..
Goanese ..	..	5
Gujrati ..	56	44
Hiudi ..	23	556

Language	1901	1911
Sanskrit ..	9	..
Nagri ..	2	..
Mathurl ..	2	..
Purbi ..	49	..
Hindustani ..	1,150	
Urdu ..	369	
	1,519	1,911
Kangri ..	10	276
Kulwadi (Kulwari) ..	28	24
Kathiawari ..	..	5
Multani ..	1	4
Marhatti ..	3	6
Marwari ..	266	127
Mewari ..	..	4
Mandiali ..	32	97
Naipali ..	62	
Gorkhali ..	794	
	856	1,844
Pangwali ..	..	6
Local		
Balti (Bhotia) ..	130,678	132,161
Brukpa ..	7,315	..
Bhutti ..	6,104	
Bodhi ..	29,718	
Tibetan (Laddakhi) ..	1,445	
Malhesti ..	7	
Kanashi ..	264	
	37,538	54,237

Language	1901	1911
Bhadarwahi ..	21,298	24,409
Baugrali ..	4	..
Bangri ..	..	125
Bambagi ..	320	..†
Budaii ..	..	849
Chibhali ..	86	82,206
Dogri ..	436,211	516,441
Andri ..	1	..
Dodi ..	..	170
Gujari ..	156,849	252,692
Gaddi (Gadi) ..	4,620	6,354
Kashmiri ..	981,628	1,155,229
Vani ..	33	..
Kishtwari ..	12,078	7,464
Pahari ..	103,686	488,403
Padari (Padri) ..	4,540	4,813
Pogli ..	6,351	8,158
Punjabi ..	863,539	213,339
Gurmukhi ..	654	..
Pothwari ..	107	94,125
Pawadhi ..	5	14
Rambani ..	359	2,174
Shina ..	46,813	21,562
Siraji ..	14,743	14,562
Sarori ..	..	1,599
Nagasi ..	3	..
Uuspecified ..	93,415	..
Gypsy		
Bazigari ..	..	38
Karuathi ..	..	2
Labani ..	2,528	2,061

* Includes 1,140 wrongly shown as Bambagi.

† Shown this time with Kaghani.

The variations disclosed by these figures ought not to be misconstrued as signifying either a decay or increase in the use of any dialect or language or a gradual displacement of non-Aryan languages, as one great source of the discrepancies is a difference in the method of classification adopted at each of the two censuses or, to be more accurate, the excessive misclassification that has taken place on either occasion. The figures of foreign languages, whether of India or Asia, may be partially affected by change in the currents and extent of migration, but that circumstance does not explain away the whole difference. The increase in Pashto and its sub-divisions, for instance, or the decrease in Turkistani is certainly ascribable to a larger influx of the Pathan coolies on the canal works and to fewer Yarkandis lagging behind at Leh, but the large number of persons shown last time as speaking Persian must be held to be as nothing but the result of an inclusion of many of the Urdu-knowing persons with Persian-speakers, a confusion so generally made here and which has been so assiduously guarded against on the present occasion. Most of the speakers of Chambiali were evidently mixed up either with Dogri or Pahari totals. The Gujrati figures of the present as well as of the previous enumeration contain some units of the dialect of Sindh or Marhatti, as the Parsis numbered only 31 in one case and 11 in the other. Quite a jumble seems to have been made of Hindi, Hindustani and Urdu figures. Sanskrit being no spoken language has this time been amalgamated with Hindi, and other minor divisions of the chief language of Hindustan have also been shown as Hindi. Hindustani though synonymous with Urdu was allotted a separate heading in 1901; but taking the two together a general increase will be found to have taken place in the number of Urdu-speaking persons. Unless many of the Gorkhas were formerly shown as speaking one of the local tongues, the language figures relating to them disclose an enormous increase in their community.

Misclassification has been still worse in the case of local languages; those most offended against being Punjabi and Pahari. Chibhali and Pothwari appear to have been ignored almost entirely in the last Census, all their figures

having been mixed up with Punjabi; and quite a large proportion of Gujari and Pahari speakers also was evidently classed under Punjabi to raise its total to the abnormal size it reached in 1901. Again, 654 persons were shown as speaking Gurmukhi, although Gurmukhi, as has been repeatedly pointed out, is no language but merely a character in which Punjabi is usually written. It has also been noticed that the dialects used by 93,415 were not traced at all, and it is impossible to say now which of the heads shown were adversely affected by this want of classification. Nothing reliable could be known as to the nature of Andri and Nagasi of the last Census and Sarori of the present, but in all likelihood they are only instances of the enumerators over-specification. It is necessary to mention, lastly, that in 1901, 392 persons were shown as speaking 'Dravidi' and the language was classed as Dravidian. The connexion between this State and the Southern parts of India—they being the two extremes—is so little that so many Dravidian people could not have been found here. Drava is an *ilaqa* in Karnah and it is probable the language of some of the inhabitants of that valley was recorded 'Dravi', and being misread as Dravidi was classified as Dravidian.

Literary activity

236. This chapter may well close with a note as to what, if any, literary activity is shown by each of the local languages. Even though, as has been seen above, five different languages are spoken here, the peculiarity of the State is its *Kashmiri* language, and it ought to be considered foremost. In ancient times when it is used to be written in *Shardha* character, it may have possessed some religious and secular literature, but in its present state of degeneration Kashmiri can scarcely be called a written language at all. Attempts are now being made to build up some literature in it, the character used being Urdu (Persian). *Dogri* character is largely used in the south-east of Jammu Province, but it is at best only a corruption of Gurmukhi, and there are no books in Dogri beyond a few official publications that were issued in the time of the late Maharaja, Sir, Ranbir Singh. The *Bodhi* of Laddakh, however, having had its own civilization, possesses a large literature, essentially religious in character, but it is confined to the Lamas and Lamasaries, and as such is not progressive. The only literary activity observable here is among the persons educated on modern lines and there is some circulation among them of Urdu newspapers and books imported from the Punjab and elsewhere which, if allowed to proceed, may lead to an eventual development of literary taste among the people at large.

SUBSIDIARY TABLE I

Distribution of total population by language

(*a*) *according to Census*

LANGUAGE*	Total number of speakers (000's omitted)		Number *per mille* of population of State (1911)	WHERE CHIEFLY SPOKEN
	1911	1901		
1	2	3	4	5
Kashmiri ...	1,165 †	994 ‡	375	The whole of Kashmir Valley; Ramban and Kishtwar tehsils of Udhampur district, Kund and Nundimarg *Ilaqas* in Riasi, and by Kashmiri colonizers in Bhadarwah, Punch, Muzaffarabad and elsewhere
Pahari ...	544 ‖	145 §	176	Throughout the Outer Hills, chiefly in Bhadarwah *Jagir*, Udhampur and Ramnagar tehshils of Udhampur, Basohli tehsil of Jasrota, and Riasi district
Dogri ...	517	436	166	In Dugar *Ilaqa* : Jammu and Jasrota districts and submontane tracts of Udhampur and Riasi
Gujari ...	253	127	82	Everywhere that the nomadic Gujjars go. At the Census they were found chiefly on the lower hills of Jammu, Riasi, Punch and Muzaffarabad
Punjabi ...	213 ¶	864 $	69	On the plains of Jammu and Mirpur
Balti ...	132	137 **	43	Baltistan in Laddakh
Pothwari ...	94	... ††	30	Mirpur district
Chibhali ...	82	... ‡‡	27	Mirpur and in western parts of Riasi
Laddakhi ...	54	31 ‖‖	17	Laddakh
Shina ...	26 §§	58 ¶¶	8	Gilgit district and beyond
Others ...	23	112 $$	7	...

* The languages are ranged in this table and Subsidiary Table II according to the extent of their use and not in a philological order.

† Includes Rambani, Dodi and Kashmiri.
‡ ,, Vani, Dodi, Kishtwari and Rambani.
‖ ,, Bhadarwahi, Pawadhi, Padri, Pogli, Siraji and Sarori.
§ ,, Bambagi, Pawadhi, Bhadarwahi, Padri, Pogli, Siraji, Malhesti, Kanashi, Bangrahi, Andri and Nagasi.
¶ Includes Multani.
$,, Gurmukhi.
** ,, Bhutti.
†† Only 107 persons were shown in 1901 as speaking this tongue.
‡‡ Only 86 persons were shown under this head.
‖‖ Includes Tibetan and Bodhi.
§§ ,, Chitrali and Dardistani.
¶¶ ,, Chitrari, Chilasi, Brukpa and Darda.
$$ This is so high because it includes 93,415 shown in 1901 as "unspecified".

SUBSIDIARY TABLE I—*Distribution of total population by language (b) according to Linguistic Survey*

Family, Sub-Family, Branch, Sub-Branch	Group and Sub-group	Language	Dialect	Total number of speakers	Number *per mille* of population of the State	Where chiefly spoken
1	2	3	4	5	6	7
		LANGUAGES OF THE STATE				
Tibeto-Chinese Family TIBETO-BURMAN SUB-FAMILY *Tibeto-Himalayan Branch*	Tibetan group	Tibetan	Balti	132,161	43	Baltistan
			Laddakhi	54,237	17	Laddakh
Indo-European Family ARYAN SUB-FAMILY *Indian Branch* Non-Sanskritic Sub-Branch	Shina Khowar group	Shina	......	21,562	7	Gilgit
		Kashmiri	Kashmiri	1,155,229	372	Kashmir
			Rambani	2,171	1	Ramban
			Kishtwari	7,464	2	Kishtwar
			Dodi	170	...	Doda
		Kohistani	Kaghani	4,750	1	Wherever Kaghani Bakkarwals are found
			Bambagi*	1,140	...	
Sanskritic Sub-Branch	North-Western group	Western Punjabi	Chibhali †	82,206	27	Mirpur
			Pothwari †	94,125	30	,,
	Western group	Punjabi	Punjabi	213,339	69	,,
			Dogri	516,441	166	Dugar
			Rathi †	4	...	
			Bangri ‡	125	...	
		Western Pahari	Pahari	488,403	157	Outer Hills §
			Bhadarwahi	24,499	8	Bhadarwah
			Bhujwali	432	...	,, ‖
			Budali	849	...	Riasi ¶
			Pawadhi	14	...	Udhampur
			Padri	4,813	2	Padar *ilaqa* in Udhampur
			Pogli	8,158	3	Pogal *ilaqa* in Udhampur
			Siraji	14,562	5	Udhampur
			Sarori	1,599	...	,,
			Gujari	252,692	82	Wherever Gujjars are found
			Gaddi (Gadi)	6,354	2	Spoken by the nomadic Gaddis
		LANGUAGES OF INDIA				
Tibeto-Chinese Family *Tibeto-Himalayan Branch*	Tibetan group	Lahuli	Pangwali $	6	...	Pangi *ilaqa*
Indo-European Family ARYAN SUB-FAMILY *Indian Branch* Non-Sanskritic Sub-Branch	Shina Khowar group	Chitrari	Chitrali**	7	...	Chitral
		Dardi	Dardistani**	4,711	2	Frontier *ilaqas* & Gilgit

* The language of Kaghani Bakkarwals found at the time of Census on the lower hills of Riasi has wrongly been shown in the Imperial Table as Bambagi. Linguistically it falls under Kohistani and is shown here.

† Wrongly shown in Imperial Table under "Languages of India".

‡ Not traceable in classified lists. The persons speaking it having been found chiefly in Mirpur, it is shown as a dialect of Punjabi.

§ Most of the people speaking Western Punjabi residing in Punch and Muzaffarabad having wrongly been shown under this head.

‖ Bhujwal is an *ilaqa* in Bhadarwah.

¶ Dialect spoken in Budil *ilaqa* near Budil Pass.

$ In the Imperial Table this is wrongly shown as a language of the State under Indo-European Family, Aryan Sub-Family, Indian Branch, Sanskritic Sub-Branch, Western Group, but here it is shown as Tibetan in conformity with the revised classification scheme of Dr. Grierson circulated under Census Commissioner's No. 1624, dated 12th December, 1910.

** Wrongly shown in Imperial Table as a language of the State.

SUBSIDIARY TABLE I—*Distribution of total population by language (b) according to Linguistic Survey*

Family, Sub-Family, Branch, Sub-Branch	Group and Sub-Group	Language	Dialect	Total number of speakers	Number *per mille* of population of the State	Where chiefly spoken
1	2	3	4	5	6	7
Indo-European Family ARYAN SUB-FAMILY *Indian Branch* Sanskritic Sub-Branch	North-Western group	Western Punjabi	Multani*	6	...	Multan
			Sindhi†	22	...	Shikarpur
	Southern group	Marathi	Marhatti	6	...	By Marhatta Brahmans
			Goanese	5	...	Goa
	Eastern group	Bengali	......	79	...	Bengal
	Western group	Western Hindi	Hindi	556	...	United Provinces
			Urdu	1,911	...	,, and Punjab
			Dakhini	13	...	Hyderabad
		Rajasthani	Marwari	127	...	Marwar
			Mewari	4	...	Mewar
			Bikaneri	4	...	Bikaner
		Gujrati	Gujrati ‡	44	...	Bombay Presidency
			Kathiawari	5	...	Kathiawar
		Punjabi	Kangri §	276	...	Kangra
		Western Pahari	Chambiali	923	...	Chamba
			Kuluwari	24	...	Kulu
			Mandiali	97	...	Mandi
	Northern group	Eastern Pahari	Naipali	1,844	1	Nepal
		LANGUAGES OF ASIA				
Indo-European Family ARYAN SUB-FAMILY *Iranian Branch*	Eastern group	Pashto	......	2,745	1	By the Afghan coolies found working at Upper Jhelum Canal in Mirpur
Indo-European Family	Iranian group	Persian	......	58	...	
Semitic Family	Northern Branch	Arabic	......	7	...	
Tibeto-Chinese Family *Tibeto-Himalayan Branch*	Tibetan group	Lhassi	......	115	...	In Laddakh by Lhassa immigrants
Mongolian Family	Ural Altaic group	Turkistani (Turkish)	Yarkandi	29	...	By Yarkand immigrants in Laddakh
		LANGUAGES OF EUROPE				
Indo-European Family	Romance ‖	French	......	1	...	Spoken by the immigrants of these nationalities
	Teutonic	English	......	257	...	
		Dutch	......	2	...	
		German	......	14	...	
		UNCLASSIFIED LANGUAGES				
	Gypsy Languages	Bazigari	......	38	...	By Nats & Bazigars (Acrobats)
		Karnathi	......	2	...	
		Labani	......	2,061	1	By Labanas of Jammu Province

* In the Imperial Table X it has been misclassified under Tibeto-Chinese Family, Tibeto-Burman Sub-Family, Tibeto Himalayan Branch, Pronominalized Himalayan group, Western Sub-group.

† This is not the language of Sindh in Bombay. The persons speaking it were from Shikarpur and its neighbourhood and, being as such only a form of Lahnda, the dialect is classified under Western Punjabi.

‡ Wrongly shown in Imperial Table as a language of the State.

§ In his note on classification of languages, Dr. Grierson says that Kangri of Kangra is only a form of Dogri, hence it is shown under Punjabi instead of Pahari.

‖ This is shown in Imperial Table as "Romanic."

SUBSIDIARY TABLE II

Distribution by language of the population of each district

District and Natural Division	Number *per* 10,000 of population speaking										
	Kashmiri	Pahari	Dogri	Gujari	Punjabi	Balti	Pothwari	Chibhali	Laddakhi	Shina	Others
1	2	3	4	5	6	7	8	9	10	11	12
ENTIRE STATE	3,754	1,750	1,664	814	687	426	303	265	175	85	77
Jammu Province	776	2,357	3,219	1,204	1,209	...	589	514	4	...	128
Jammu District ...	273	33	6,570	1,306	1,671	...	1	15	...	1	130
Jasrota ,, ...	130	679	8,076	778	263	...	1	...	1	...	72
Udhampur ,,	3,094	1,604	4,053	814	72	...	...	39	25	...	299
Riasi ,, ...	994	3,217	2,730	2,258	85	...	...	443	...	...	273
Mirpur ,, ...	4	307	861	305	3,378	...	2,892	2,202	...	...	51
Bhadarwah *Jagir*	2,811	5,624	635	589	35	...	...	...	1	1	304
Punch *Ilaqa* ...	458	6,967	85	1,841	638	...	1	...	1	...	9
The Jhelum Valley	8,030	1,286	10	464	152	1	...	1	1	35	20
Kashmir North ...	8,978	388	6	280	234	1	...	...	...	97	16
,, South ...	9,524	101	14	215	115	1	1	2	2	1	24
,, *Valley* ...	*9,295*	*221*	*10*	*243*	*165*	*1*	...	*1*	*1*	*41*	*22*
Muzaffarabad Dist.	908	7,282	5	1,714	79	...	...	...	...	...	12
The Indus Valley	38	5	43	9	27	6,273	...	2	2,542	1,032	29
Laddakh District	32	2	7	...	11	7,067	...	2	2,870	...	9
Gilgit ,, ...	88	32	319	80	152	97	...	...	...	9,059	173

SUBSIDIARY TABLE III

Comparison of caste and language tables

Tribe	Strength of tribe (Table XIII)	Number speaking tribal language (Table X)
1	2	3
Gujjar	328,003	252,692
Gaddi	10,563	6,354
Bakkarwal (Kaghani)	583*	5,890†
Bazigar (Karnatak)	1,276	40
Labana	5,321	2,061

* The rest seem to have been misclassified under Gujjar and any other wandering tribe.

† Includes 1,140 wrongly shown as Bambagi in Imperial Table X, against the district of Riasi.

CHAPTER X

Infirmities

Statistics

237. Absolute figures of the infirmities with which Census is concerned will be found in Imperial Table XII. Part I of that Table gives the age distribution and Part II the local distribution of those infirmities. To distinguish the infirmities by caste another Table has been added as XII-A, which will also be found in the Table Volume. As usual, a set of subsidiary tables, four in number, is appended to this chapter showing, in proportional figures, distribution of the afflicted persons by locality, age, sex and caste. The figures relating to each infirmity have been separately shown both in the Imperial and subsidiary tables.

Their accuracy

238. Accuracy of the infirmity statistics depends largely on the manner in which they may have been collected and compiled; it rests upon the instructions issued to the enumerating agency as to the nature of the diseases that were to be recorded and to tabulating agency as to the great care with which they were to be abstracted and classified, and upon the extent to which those instructions may have been followed. Census deals with only four kinds of diseases: Insanity, deaf-mutism, blindness and leprosy. An expert diagnosis, either on the part of the semi-literate enumerator or the hopelessly ignorant public, can neither be expected nor claimed in this backward State, but all gross errors were sought to be obviated by giving detailed but simple instructions both as to what cases were to be registered in column 16 of the enumeration schedule and what, not. There was not much chance of a confusion of *leucoderma* with leprosy, nor of cases of blindness of a single eye with those of the affliction extending to both the eyes, as there are separate words to signify each of those diseases (*phulbahri* being used for the white patches and *korh*, *juzam*, etc., for common leprosy of the corrosive type, *kana* for the person having lost the sight of one eye, and *andha* or *nabina* for the one totally blind), but the condition that, to fall within the purview of Census, deaf-mutism should date from birth was, in all parts of the State, except perhaps in the districts of Jammu, Mirpur, Gilgit and Laddakh and the *ilaqa* of Punch, held by some enumerators to apply to blindness as well, and this may have somewhat vitiated the blindness figures. Deafness and dumbness were in some quarters held to be required severally, but it was very easy to correct this mistake at the stage of copying, all such separate entries being altogether ignored and no slips prepared for them. One more point has to be brought out as affecting the value of our infirmity statistics. Persons suffering from more than one of the Census infirmities simultaneously have been shown as many times as was the number of their afflictions, but such instances were extremely rare, and since the same appears to have been the method of compilation in the previous Census the value of the new figures is not at all vitiated for purposes of comparison.

As regards unintentional mistakes, it should be borne in mind that the insanity figures must include some, if not all, the cases of idiocy; the enumerator could never have been able to distinguish the violent from the milder form of the mental disease and no instructions were given for an exclusion of idiots, as that would have only led only to an omission of a large number of really insane persons*. And as to persons who have lost hearing or speech by some accident or persons hard of hearing having been shown as deaf-mutes, persons whose sight has become dim in old age having been shown blind, or persons suffering from acute syphilis shown as lepers, the district officers certify, with one voice, that such misclassifications were not allowed to occr anywhere. The extent, however, to which the figures are really accura

* The Census Commissioner of India rightly remarks: "In some countries attempt i Census to distinguish between the violent form of mental derangement, or insanity proper idiocy. Even in Europe, however, it has been found almost impossible to separate the disease and in India the difficulty would be far greater." It would, therefore, no differentiation of this nature even on a future occasion.

faulty can be determined with certainty only when the statistics of each infirmity come to be examined and discussed individually.

General comparison

239. The scope for comparison is as limited in regard to infirmities as it has been in many other respects. In 1891, infirmities, like civil condition, education, language, etc., were recorded only in respect of Europeans and Anglo-Indians, and none having been returned by that community, the table was printed blank! The figures noted in the margin therefore relate only to this Census and the last. Considerable decreases are noticeable in the number of all kinds of the infirm except the blind. This is to be ascribed chiefly to the greater degree of accuracy in diagnosis attained on the present occasion and to a certain, though small, extent to the improved material and economic condition of the people. The rise in the case of blindness is excessive and, but for the fact that the major portion of it relates to the Frontier districts, might have been difficult to explain. The Laddakhis and others living in those extremely cold regions have usually bad eyes. The physical conditions and the life led there tend to make the people blind. Owing to the rigours of winter they have, it has been seen in an earlier part of this Report, to be pent up almost continuously for seven months in tiny, low-roofed, unventilated, dark and dingy rooms, and the smoke of the oil-lamps and of the fire burnt for cooking the food as well as for keeping the house warm affect the eyes adversely. Again, the poorer individuals, sometimes, seek to avoid the bitterness of cold by keeping themselves immersed for hours in hot water coming from thermal springs found in various parts of that country; and this process is supposed to do a lot of damage to the delicate organs of sight. The increase there must, therefore, be taken to be entirely due to better enumeration, as the previous operation in the Frontier district is known to have been a most ill-organised and extremely inaccurate business.

Infirmity	Proportion, *per lac*, of the afflicted			
	Males		Females	
	1901	1911	1901	1911
Insanity	60	48	37	30
Deaf-mutism ..	136	107	92	87
Blindness	115	154	97	152
Leprosy	72	59	36	26

Sex differences are large in every case, the number of female sufferers being very much smaller than male. In the higher families, especially of the Dugar *Ilaqa* and those living elsewhere in towns and cities, there is undoubtedly a tendency to conceal these diseases in women, particularly the unmarried ones, but in the first place such families are so few and, secondly, the cases of affliction among them are so rare that the intentional concealment on their part could have produced no appreciable effect on the general results. The proportion of females to males is a little more than half in the case of the insane, more than two-thirds in that of the deaf-mute and less than half among lepers. It is only among the blind that the proportion of women is the largest; according to the present Census it is almost equal. These sex proportions, it may be noted, are not at all abnormal.

The order in which the infirmities stand among themselves in a progressive succession is: insanity, (39 being the mean of both the sexes), leprosy (42·5), deaf-mutism (97) and blindness (153). The blind will be found to be the most numerous in most other parts of India, but their proportion in this State is, no doubt, alarming. It is principally due to the bad care people generally take of their eyes, the insufficient and inefficient medical aid available and the physical and climatic conditions that prevail in the country. Cataract is a common complaint in the lower regions and snow-blindness in snowy tracts.

I. *Insanity*

Local distribution

240. It is time now to take up a detailed discussion of the statistics of each infirmity separately, and this will be done in the various aspects of locality, age, sex and caste. Insanity is locally distributed in the first marginal table of the next page. The only remarkable feature of the figures there is the slight increase

of female lunatics in Jammu which in all probability is a result of the present Census having been more searching in its inquiries, a circumstance which brought down wilful concealments to the lowest point. The Rajputs do not seem to have succeeded so well in evading questions affecting their females as they did at the last Census. The comparative figures of females have, moreover, been materially affected by the large increase registered in Punch (25 against 7), where the record of the previous Census in this respect appears to have been most erroneous. The efficiency of enumeration is also reflected by the increase of female lunatics in Bhadarwah *Jagir* from 24 to 27. Among the males this disease appears to prevail in a larger degree in Kashmir, especially in the plains thereof, the proportion of Kashmir South being 80; and the fact that among the Jammu districts it is worst in the submontane, *terai* and highly malarious tracts of Jasrota might open up expert inquiry as to whether the nature of the country has anything to do with the matter. All that a layman can say is that it is no wonder the effervescent mind of the Kashmiri should lose its balance so often, or that the extremely unhealthy climate of Jasrota should conduce to so much mental derangement.

State and Provinces	Males		Females	
	1901	1911	1901	1911
State ..	60	48	37	30
Jammu ..	45	36	24	29
Kashmir ..	87	65	57	34
Frontier ..	35	34	60	35

The figures have this time been compiled with great care by keeping special infirmity clerks in all stages of the compilation and the improvement resulting from it is not noticeable only because of its having been lost in the effects of more accurate diagnosis. It is a great pity that no external means exist to test the resultant accuracy of these statistics. No regular Lunatic Asylums seem to exist in the State and the violent cases of lunacy, when privately unmanageable, are dealt with by Jail authorities.

Insanity by age and sex

241. Age-distribution of insanity is set out at length in Subsidiary Table II, and Table III gives the proportions of the sufferers at each age-period by 100,000. Here, it is enough to quote the figures relating to typical age-periods from the former table. The disease is shown in deficit at the two ends of life; the reason for the large decrease under '0—10' is the greater accuracy of diagnosis secured this time and the consequent smaller inclusion in the return of the congenitally weak-minded children, while the deficiency in the case of persons under '60 and over' is only natural, as lunatics do not live long. Considerable increases have, however, been registered at the present Census among the grown-ups (20 to 60) in both the sexes, and this only points to better enumeration and more careful compilation. These results are supported fairly closely by the proportions given in Subsidiary Table III except for a decrease in the case of the males of an age '20—40' (63 against 75) which is easily accounted for by the errors of age committed last time.

Age	Number insane *per* 10,000			
	Male		Female	
	1901	1911	1901	1911
0—10	1,687	1,208	1,980	1,663
10—20	2,491	2,328	2,400	2,308
20—40	3,710	3,843	3,220	3,869
40—60	1,274	1,985	1,500	2,059
60 and over ..	838	636	900	701

The proportions of female lunatics to male are also given for all age-periods in Subsidiary Table III. The proportion is highest at '10—15' (678 *per mille* of males); and the suggestion that this may be a result of throwing the burden of cares and responsibilities of married life on the immature minds of young, undeveloped girls concomitant with the practice of early marriage is quite plausible. The family squabbles between a woman and the mother and sisters of her husband, so common in every part of India,

probably prove too much for the sobriety of mind in the case of raw inexperienced girls.

By caste

242. Subsidiary Table IV deals with caste figures of infirmity, which being based on Imperial Table XII-A contains only those castes among whom any infirmity was returned. The castes which had only a few sufferers of all kinds of infirmity have been grouped together under the head 'others', a detail of them having been given on the title-page of the Imperial Table. That the castes and tribes with a very low percentage of the insane are the lowest, is evidenced by a scrutiny of that list as also Subsidiary Table IV, Lohar, Teli (each 20 *per lac*, males), Chuhra, Megh (28 each) and Dum 30 being only a few instances by way of illustration. It is quite in the nature of things that the males of the classes having to apply their brains intensely and constantly to mental work, like the trading Arora (148), the literary Brahman (51), the service-hunting Khattri (93) and Mahajan (60) and the sacerdotal Syed (112) should turn mad in a larger number, but the proportion of lunatics among the highly illiterate Darwesh (759) cannot be accounted for except by the speculative and transcendental life they feign to live, or may-be, an excessive use of intoxicants and narcotics. The high percentages of Mochi (65), Kumhiar (79), Bafinda (108), and Zargar (178) may also be due to the excessive mental activity called for by their respective industries. Lastly, attention is arrested by the very low proportion of the insane among the Rajputs. That they seldom take to literary pursuits has already been seen and it may afford a partial explanation, but the greater reason would seem to be the freedom from cares and worries of life enjoyed by the usually well-to-do families of that dominant race.

II. Deaf-mutism

Local extent

243. All the comparable units are marginally exhibited, and it will appear from the figures noted against each that as the better diagnosis of the present Census has led to a general decrease in the lunacy statistics by greater exclusion of weak-mindedness and lesser forms of idiocy, the number of deaf-mutes has also fallen considerably by rejection of persons not born deaf-mutes. The only instances of an increased roll of deaf-and-dumb persons are the two internal *Jagirs* of the State and its remote districts on the Frontier, and the highly unsatisfactory state of the last Census operation in all those places has already been adverted to more than once. For some of the decrease the unwillingness of the parents to recognise the disease among their children and treat it as a mere case of retarded development may be responsible, but this could scarcely be appreciable here. As among the districts, disregarding those where previous enumeration was carried out merely in name (and they include the snowy parts of Udhampur), deaf-mutism seems to prevail most in the submontane tehsils of Mirpur (171 against 107 of the whole State) and least in Riasi (46). Taking all the districts together, it would appear that the hilly ones favour the disease more, the proportion in Udhampur and Bhadarwah being 245 and 232 respectively as against 115 of Jammu. The largest proportion has, however, been recorded in Gilgit (496), and for aught that is known of the local peculiarities of that district in this respect it may only be a result of the superior quality of the count. Female deaf-mutes are uniformly few; the only exception, again, is presented by Gilgit. In actual number they are not in excess of the males (59 against 66), but their proportion works out to an increase because of the general paucity in the number of females in that district.

Unit	Deaf-mutes *per lac*			
	Male		Female	
	1901	1911	1901	1911
State	136	107	92	87
Bhadarwah	*211*	*232*	*184*	*140*
Punch	*31*	*48*	*22*	*43*
Jammu Province	142	115	94	91
Kashmir „	123	80	78	63
„ *Valley* ..	*121*	*84*	*74*	*65*
Muzaffarabad	*136*	*61*	*103*	*54*
Frontier Districts.. ..	153	224	140	205

Age and sex with reference to deaf-mutism

244. Sex may, however, be well considered with age, and from the proportions given in the second part of Subsidiary Table III it will appear that the number of females to every thousand of males suffering from this bodily defect is uniformly more than half under all quinquennial age-periods except '30-35' (430) and '55-60' (467) which may only be a freak of figures. On the whole, the delicate organism of the weaker sex appears to be very susceptible to this as to the other infirmities. Reference to age statistics is very important in the case of deaf-mutes, showing as it does the degree of accuracy the figures of the infirmity possess. 'Errors of diagnosis' says the Census Commissioner in his Notes for Report, 'often leave their mark in the age statistics. Deaf-mutism, for example, is a congenital defect, and persons suffering from it are relatively short-lived. The proportion of such persons to the total number living at each age-period should, therefore, show a steady decline; and if there is a rise at the higher ages, this can only be due to the erroneous inclusion of persons who have lost their hearing late in life'. The detail given in the margin stands this test most admirably. The figures relating to infants below five disclose in their smallness the tendency of fond parents, already referred to, to treat this disease originally as a mere retarded growth of the powers of hearing and speech. The proportions rise up to '15-20' after which limit they begin to decline gradually and steadily with a uniformity that is really striking, until a very small number is left in the extreme end of life. The fall becomes abrupt at the age of 45, most of the sufferers dying out by then. These propositions find full support in the age-distribution made in Subsidiary Table II; and no manner of doubt is left as to the accuracy of the figures of deaf-mutism.

AGE	DEAF-MUTE *per* 10,000	
	Males	Females
0—5 ..	42	35
5—10 ..	113	110
10—15 ..	143	144
15—20 ..	179	175
20—25 ..	173	117
25—30 ..	114	95
30—35 ..	127	62
35—40 ..	106	75
40—45 ..	111	62
45—50 ..	53	41
50—55 ..	51	38
55—60 ..	67	47
60 and over ..	39	35

Deaf-mutes by caste

245. Distributed caste-wise, deaf-mutes are more numerous among *Dhobis* (268 males *per lac*), Khatiks (278) and Mochis (235). It is interesting to note that the Frontier races of Baltis (Laddakh) and Yashkuns (Gilgit) return a large percentage of deaf-mutes, 414 and 278 males respectively, and as regards the abnormal excess of Darwesh both in deaf-mutism and blindness it is merely accidental to the absolute figures of the sufferers being large and the total population of the tribe enumerated in the State being very small. Out of 527 male and 641 female Darweshes 4 males and 3 females were recorded deaf-mute and 9 males and 12 females blind. Mahajans (35 males *per lac*), Gujjars (42), Hajjams (48), Mirasis (49), and Mughals (50) return some of the lowest proportions. It is difficult to associate any caste peculiarities with the extent of the prevalence of this disease, which is more a shortcoming of Nature than anything else.

III. *Blindness*

Blindness distributed locally

246. Blindness is locally distributed as in the marginal abstract drawn for the State and its Provinces from Subsidiary Table I. As already stated, unlike all other infirmities a general increase has been recorded in blindness at the present Census which, though varying in degree, is found in every province. Surely, there has been nothing, physically or hygienically, in this decade peculiarly conducive to this disease, and the readiest explanation for the rise is, without doubt, the all-round greater efficiency secured this time in Census operations. This becomes clearer when the figures for the Frontier districts and Bhadarwah *Jagir* are compared, and it is in fact they that contribute so much in raising the proportions for the

STATE AND PROVINCES	SUFFERERS *per lac*			
	Males		Females	
	1901	1911	1901	1911
State ..	115	154	97	152
Jammu ..	87	151	71	129
Kashmir ..	157	150	128	138
Frontier ..	78	211	114	399

State as a whole. The summary enumeration made last time in those outlying and unsupervised parts has been referred to so often that another mention of it will only be tiresome. The solitary instance of a decrease is that among the males in Kashmir, and the reason for it is not far to seek. The Missionary and State hospitals in that compact country are proving more effective in relieving the people from their sufferings and this is one of the directions in which the efforts of the medical people there seem to have been most successful. It is to be regretted that the statistics of cataract operations and successful treatment of other eye-diseases which would otherwise have ended in the loss of sight, called for by the Census department, have not been separately furnished, and in default of those statistics it is not possible to say definitely to what extent this decrease is ascribable to medical relief. All that is certain is that the males have availed themselves, to a larger degree, of the medical aid provided than the females.

The special circumstances leading to excessive blindness in Laddakh (226 males, *per lac*, and 427 females) and other frigidly cold parts of the country have been already pointed out, but the part that seems to suffer most from this disease is the damp and moist submontane Jasrota, again (316 males). Riasi (73) Punch (78) and Muzaffarabad (66), on the other hand, present very satisfactory health-bills in this respect.

By age and sex

247. Contrary to deaf-mutism, blindness rises with age, as eyesight is lost mostly in old age. Distributed by typical age-periods, the number *per* 10,000 of the blind of each sex are as in the margin, and the decreases at earlier ages and increases among persons of more advanced age disclosed by these proportions constitute another evidence of the accuracy of our statistics. The condition of deaf-mutism being 'from birth' does not, therefore, seem to have been applied to blindness as largely as was apprehended. As compared with 1901, there is a steady fall in the number of blind persons of both the sexes registered at the present Census at all ages up to forty, and it is only under '40 and over' that all the excess has been recorded. Under that age-period the proportion *per lac* on its entire population reaches the highest limit, being 811 males and 1,027 females. This further shows how much more the women are liable to loss of the power of vision, a fact which is also substantiated by the proportions *per mille* worked out in the latter half of Subsidiary Table III; the blind females exceed the female sufferers of all other infirmities at almost all ages.

Age	Number, per 10,000, of the blind			
	Male		Female	
	1901	1911	1901	1911
0—10 ..	1,068	687	814	628
10—20 ..	1,475	1,235	1,528	1,044
20—40 ..	2,573	2,411	2,563	2,341
40 and over..	4,884	5,667	5,095	5,987

Caste of the blind

248. Blindness does not seem to be a question of caste at all. The literate classes among whom one should expect a large number of the victims of this infirmity return no large proportions, the blind males among the Aroras being only 148 *per lac*, Brahmans 162, Khattris 150, Mahajans 112, Mughals 114 and Shaikhs 166. Zargars (208), Mochis (170) and Chamiars (175) whose avocations call for a closer application of the eye-sight may rightly have among them a fairly large number of blind-men, but that the Dhobi (535) should, of all menial classes, return the largest proportion is not quite intelligible. After all that has been said about life during winter in Laddakh district, 470 males and 1,156 females of the Balti stand in little need of explanation and, in view of the close association of fire and smoke with the life led by Sadhus (638) and Hanjis (351), the cause of excessive blindness among them may be similar. The abnormal proportion of 1,667 in the case of Khatiks is, like that of Darweshes, due to a smallness of the population dealt with, six being blind in a total of 360 counted.

IV. Leprosy

Leprosy by locality

249. Like insanity, leprosy appears to prevail in the State to a smaller extent, as compared with the other two infirmities, there being according to the present Census only 59 male and 26 female lepers in every *lac* of each sex. The corresponding figures for 1901 are 72 and 36. The provincial proportions are exhibited in the margin. The greater care taken this time to record corrosive leprosy alone has led to large decreases in Kashmir and Laddahk where, on the previous occasion, a large number of cases of leucoderma seem to have been included in the Census figures. In Jammu, however, a considerable increase has been registered in the male lepers and the female figures of the two censuses for the Province are almost identical. The only reason that can be assigned for it is that the Census was performed there relatively badly even on the present occasion. Just as the last time a large number of genuine cases of leprosy were omitted, at the present Census the diagnosis has not been as accurate in that Province as in the others, many leucoderma and syphilitic cases having been treated as those of leprosy. The fact that Bhadarwah (158 males) and Udhampur (119) are shown as having the largest number of lepers confirms this view, as those are the parts of Jammu Province where the morals of the people are in an extremely unsatisfactory state and venereal diseases, especially syphilis, have the largest prevalence. This will be further substantiated by the excessive proportion of female lepers in Bhadarwah *viz.*, 146, the largest on record for the females. The divergence is nowhere so great as in Punch where 152 males and 40 females *per lac* of its population have been returned at this Census as against 37 and 17 respectively of the previous, and it can be confidently stated that the very bad execution there of the operations of 1901 is chiefly responsible for this state of the figures. Leprosy is not so common anywhere as in the Outer Hills of Jammu Province, and the cause for it is no other than the immorality of the hill-tribes inhabiting those parts.

Province	Males		Females	
	1901	1911	1901	1911
Jammu ..	60	80	27	27
Kashmir ..	94	41	47	26
Frontier ..	38	16	39	10

Lepers by age and sex

250. That syphilitic affection often develops into a condition which is very similar to ordinary leprosy of the corrosive type and has been not seldom treated as such is clear from the larger number that there is of the female lepers under all ages up to 40. The women, however, do not stand the disease so well as the men and that is why, dying sooner, they get into deficit under the older age-periods. All this will be borne out by the figures quoted in the margin. This disease, naturally enough, rises with age and is found to be at its worst after an age when the sexual powers have been most in play. This fully explains the large and continuous increases noticeable in Subsidiary Tables II and III in the proportion of lepers of both sexes, from '35-40' upwards, the exceptionally small figures at '55-60' being due only to the tendency of exaggerating the age on the part of old persons spoken of in the Age Chapter.

Age	Number, *per* 10,000, of the lepers	
	Males	Females
0—10 ..	163	614
10—20 ..	890	1,387
20—40 ..	3.378	4,213
40—60 ..	3,716	2,720
60 and over ..	1.853	1,066

Leprosy and caste

251. The mark of bad morals on leprosy is also impressed on the caste figures of the persons shown as suffering from that disease; according to Subsidiary Table IV, the Meghs (110 males *per lac*) and Thakkars (117) of Udhampur and Riasi districts and the Sudhans (206) of Punch have returned some of the biggest proportions. The relative position of the high and low castes, in this respect, will appear from the comparison made in the margin of the male proportions of a few typical castes. The higher classes suffer less because of their being better able to lead a cleaner and more hygienic life, and the tendency on the

High castes		Low castes	
Brahman ..	42	Chuhra ..	113
Rajput ..	93	Dum ..	139
Bhatti ..	41	Gaddi ..	155
Mahajan ..	17	Megh ..	110

part of the respectable classes to conceal, wilfully, cases of leprosy among their female members may well be judged from the very low proportions of leper women returned by the Brahmans and Rajputs, 15 and 18 respectively.

General

Infirmities and religion

252. In the last Census infirmity figures were distinguished here by religions, and this was only a subterfuge for caste distribution. In the Government of India scheme for compilation of the statistics of the present Census, no provision was made for separation of the figures of each religion in the case of infirmity and the 'Register of Infirmities' had consequently no column in it where religion of the victims could be entered. Nor does religion seem to have any great bearing on infirmity statistics, except in so far as the peculiarities of customs and practices of the followers of the different religions may exercise some paltry influence over the state of their health. The caste distribution of infirmities made in Subsidiary Table IV, includes the figures of all religions, but some of the classes being wholly Mohamedan may well be considered with reference to religion. They do not, however, exhibit any peculiarities which may be ascribed to religious influences. The figures of the Baltis have already been explained; those of Kashmiri Musalmans show nothing uncommon; the Mughals, Pathans, Shaikhs and Sayeds also show an average state of health; and the large variations noticeable in the case of the Shin and the Yashkun are due more to a narrowness of the field for comparison than to any religious peculiarities. There being no record of infirmities for the Political *ilaqas*, the Shins and Yashkuns whose infirmities were registered were only the small number found in Gilgit district.

Local views as to causation and cure

253. It would be simply presumptuous to offer any scientific views as to the causes regulating prevalence of infirmities, but it may not be without interest to describe a few popular ideas held here in regard to causation of some of these diseases. Even though the large masses of the Musalmans practice cousin-marriage and among the Hindus child-marriage prevails, neither is believed to cause a mental weakness or derangement in the progeny resulting from such unions. Nor is goitre, which has been stated to be very common in some parts of the State, held to be in any way associated either with idiocy or deaf-mutism. In Punch, a large prevalence of leprosy has been returned among the Sudhans (206 *per lac* males and 63 females), and the imaginative and enterprising Census Officer of that *Ilaqa* has sought to account for it by the general use there of a coarse diet called *karhi*. It is a sort of porridge prepared of Indian-corn, rice, pulses, curd, vegetables and soft, green leaves of some edible trees, all boiled together and salt and spices added. The District Officer of Muzaffarabad ascribes the disease to the eating of 'unlawful meat' which has, however, not been defined. The people, indeed, strongly believe in the contagion theory in regard to leprosy but the latest European view on the subject seems to run in a contrary direction. Lastly may be mentioned the Kashmiri superstition that leprosy gets cured by a resort to the shrine of Khwaja Nurdin in Cherar, and some of the sufferers from this abominable disease may always be seen lolling in front of that *Ziarat*.

Medical relief

254. As to the provision for curing and mitigating the afflication caused by disease, the efforts of the State have already been mentioned in § 95 Chapter II. There is a Leper Asylum in Srinagar which appears to be doing a lot of good in alleviating the sufferings of the lepers there and in the neighbourhood; the average annual mean of the inmates during the decade being 153·4. Nowhere else is there any provision for isolation and treatment of leprosy patients. The Wazir of Punch reports that some of the victims of the disease inhabiting that *Ilaqa* find their way into the Punjab Asylums, the cost of their maintenance being paid by the *Ilaqa*. The establishment of a Leper Asylum there is in contemplation. No Leper Law is in force in any part of the State.

SUBSIDIARY TABLE I—*Number afflicted per 100,000 of the population at each of the last two* censuses*

District and Natural Division	Insane				Deaf-mute				Blind				Lepers			
	Male		Female		Male		Female		Male		Female		Male		Female	
	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
ENTIRE STATE† ...	48	60	30	37	107	136	87	92	154	115	152	97	59	72	26	36
I.—The Submontane and Semi-mountainous Tract	41	...	39	...	121	...	89	...	216	...	198	...	24	...	7	...
Jammu District	37	...	38	...	80	...	48	...	198	...	186	...	19	...	5	...
Jasrota „ (Jasmirgarh and Kathua tehsils only)	57	...	51	...	156	...	108	...	316	...	285	...	13	...	3	...
Mirpur District (Bhimber and Mirpur tehsils only)	41	...	38	...	171	...	136	...	205	...	182	...	38	...	11	...
II.—The Outer Hills ...	32	...	23	...	110	...	92	...	105	...	84	...	119	...	41	...
Jasrota District (Basohli tehsil only)	68	...	25	...	136	...	111	...	151	...	162	...	174	...	41	...
Mirpur District (Kotli tehsil only)	30	...	28	...	95	...	82	...	103	...	80	...	101	...	45	...
Udhampur District ...	32	...	29	...	245	...	220	...	150	...	111	...	119	...	41	...
Riasi „ ...	12	...	7	...	46	...	30	...	73	...	50	...	51	...	18	...
Bhadarwah *Jagir*... ...	42	51	27	24	232	211	140	184	184	103	248	89	158	137	146	125
Punch *Ilaqa*	37	14	25	7	48	31	43	22	78	13	56	12	152	37	40	17
Jammu Province ...	36	45	29	24	115	142	91	94	151	87	129	71	80	60	27	27
III.—The Jhelum Valley...	65	87	34	57	80	123	63	78	150	157	138	128	41	94	26	47
Kashmir North	55	...	29	...	64	...	49	...	168	...	155	...	57	...	30	...
„ South	80	...	39	...	98	...	77	...	162	...	146	...	23	...	25	...
„ *Valley*	*70*	*95*	*35*	*60*	*84*	*121*	*65*	*74*	*164*	*169*	*150*	*133*	*37*	*90*	*27*	*48*
Muzaffarabad District ...	37	39	29	40	61	136	54	103	66	89	66	89	58	121	24	43
IV.—The Indus Valley ...	34	35	18	20	224	153	205	140	211	78	399	114	16	38	10	39
Laddakh District... ...	33	...	18	...	185	...	165	...	226	...	427	...	16	...	11	...
Gilgit „	38	...	19	...	496	...	553	...	105	...	150	...	15	...	...	...

* Infirmities were also not recorded in respect of the general population of the State in 1891, and the Infirmity Table of that year, even though purporting to relate to 'Europeans and Eurasians', was printed all blank.

† Excluding the Frontier *Ilaqa* where infirmities have not been recorded even at the present Census.

SUBSIDIARY TABLE II—*Distribution of the infirm by age per 10,000 of each sex*

Age	Insane				Deaf-mute				Blind				Lepers			
	Male		Female		Male		Female		Male		Female		Male		Female	
	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5 ...	292	403	271	420	560	552	635	729	245	356	167	289	61	127	107	224
5—10 ...	916	1,284	792	1,560	1,517	1,399	1,897	1,626	442	712	461	525	102	461	507	448
10—15 ...	1,107	1,327	1,335	1.460	1,556	1,504	1,740	1,346	619	757	434	768	317	506	720	633
15—20 ...	1,221	1,164	973	940	1,448	1.004	1,591	1,226	616	718	610	760	573	578	667	755
20—25 ...	1,209	1,001	1,267	1,120	1,290	914	1,230	850	675	673	791	669	614	587	1,360	653
25—30 ...	802	1,088	860	680	832	1,014	909	890	588	741	547	715	829	777	826	878
30—35 ...	1,18[illegible]	1,034	1,063	920	934	781	556	801	663	718	547	715	911	994	1,360	1,000
35—40 ...	64[illegible]	587	679	500	550	524	431	409	485	441	456	464	1,024	903	667	837
40—45 ..	90[illegible]	490	928	600	617	567	431	553	694	667	764	806	1,443	1,372	1,20[illegible]	816
45—50 ...	407	272	452	120	164	300	133	200	470	447	592	319	809	687	61[illegible]	449
50—55 ...	535	403	543	560	209	433	172	505	829	712	750	852	1,269	1,048	80[illegible]	735
55—60 ...	140	109	136	220	85	99	55	128	229	356	221	327	195	280	107	286
60 and over ...	636	838	701	900	238	919	220	737	3,445	2,702	3,660	2,791	1,853	1,680	1,066	2,286

SUBSIDIARY TABLE III—*Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males*

Age	Number afflicted per 100,000								Number of females afflicted per 1,000 males			
	Insane		Deaf-mute		Blind		Leper					
	Males	Females	Males	Females	Males	Females	Males	Females	Insane	Deaf-mute	Blind	Lepers
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5	10	5	42	35	26	16	3	2	522	818	597	667
5—10	30	11	113	110	47	46	4	9	486	903	911	1,900
10—15	45	38	143	144	82	62	16	17	678	807	611	871
15—20	67	34	179	175	109	106	46	20	448	793	865	446
20—25	72	42	173	117	130	131	46	38	589	689	1,023	850
25—30	49	31	114	95	115	99	63	25	603	789	812	383
30—35	72	41	127	62	129	106	68	45	505	430	720	573
35—40	56	41	106	75	135	137	110	34	588	567	821	250
40—45	72	46	111	62	180	189	144	50	577	505	960	319
45—50	59	48	53	41	219	317	145	56	625	572	1,101	291
50—55	58	41	51	38	290	286	171	52	571	595	790	242
55—60	49	40	67	47	260	331	85	27	545	467	845	211
60 and over	46	39	39	35	811	1,027	168	51	620	667	928	221

SUBSIDIARY TABLE IV—*Number afflicted per 100,000 persons of each caste* and number of females afflicted per 1,000 males*

Caste	Number afflicted per 100,000								Number of females afflicted per 1,000 males			
	Insane		Deaf-mute		Blind		Leper					
	Males	Females	Males	Females	Males	Females	Males	Females	Insane	Deaf-mute	Blind	Leper
1	2	3	4	5	6	7	8	9	10	11	12	13
Total State† ...	50	32	113	92	163	160	63	27	562	722	873	384
Arain	61	55	217	109	208	186	17	11	714	400	708	500
Arora	148	...	278	...	148	69	...	...	...	...	333	...
Batinda	108	50	203	66	176	174	88	67	375	267	808	615
Balti	59	35	414	471	470	1,156	32	25	458	893	1,927	615
Barwala	33	134	130	96	309	153	33	...	3,500	625	421	...
Basith	...	25	80	102	161	25	...	25	...	1,333	167	...
Bhatti	41	49	166	49	83	97	41	146	1,000	250	1,000	3,000
Brahman	51	35	88	60	162	123	42	15	561	557	621	291
Budhan	...	...	132	56	132	28	298	...	...	500	250	...
Chamiar	55	33	165	104	175	187	50	5	545	576	971	100
Chuhra	28	30	...	182	198	122	113	...	1,000	...	571	...
Darwesh	759	156	759	468	1,708	1,872	190	156	250	750	1,333	1,000
Dhobi	...	38	268	...	535	191	...	38	...	...	278	...
Dhund	51	...	51	38	64	75	76	25	...	750	1,200	333
Dum	30	24	165	129	180	170	139	16	750	729	875	108
Domal	77	27	102	54	128	54	127	54	333	500	400	400
Gaddi	39	19	116	74	193	130	155	56	500	667	700	375
Gujjar	27	19	42	34	82	88	77	22	571	628	847	227
Hajjam	48	19	48	89	193	95	59	25	333	1,556	417	364
Hanji	93	...	58	125	351	249	29	37	...	1,667	556	1,000
Jat	37	36	158	104	180	156	47	18	926	617	817	353
Jhiwar	27	48	110	80	233	225	41	...	1,500	625	824	...
Jogi	32	123	128	124	224	124	64	...	3,000	750	429	...
Kumhiar	79	11	187	45	217	193	59	23	125	211	773	333
Kashmiri Musalman ...	65	39	127	99	173	161	56	32	567	748	887	542
Khatik	...	325	278	974	1,667	...	...	...	...	3,000	...	...
Khattri	93	77	93	64	150	179	...	51	500	500	875	1,333
Labana	...	...	103	83	138	166	...	...	...	667	1,000	...
Lohar	20	44	132	131	146	80	66	36	2,000	900	500	500
Mahajan	60	34	35	11	112	158	17	23	429	250	609	1,000
Mangriks	16	3	19	12	45	69	6	3	200	667	1,571	500
Megh	28	25	82	142	204	231	110	47	818	1,594	1,038	395
Mirasi	49	28	49	111	171	222	73	...	500	2,000	1,143	...
Mochi	65	14	235	57	170	156	39	43	200	222	846	1,000
Mughal	25	14	50	59	114	59	32	23	429	929	406	556
Pathan	108	93	188	207	358	279	81	72	750	952	675	700
Rajput	28	30	108	65	142	152	93	18	917	511	909	165
Sadhu	...	...	...	169	638	422	53	675	...	...	417	8,000
Shaikh	66	41	120	130	166	137	49	34	474	826	632	536
Shin	...	...	84	117	17	...	...	...	...	1,200	...	...
Sudhan	28	21	53	35	78	66	206	63	750	667	864	310
Sayed	112	28	82	79	162	153	52	25	222	848	831	429
Tarkhan	40	86	133	149	166	141	33	117	1,833	950	720	333
Teli	20	22	69	66	78	77	...	11	1,000	857	875	...
Thakkar	51	22	125	98	212	144	117	54	393	721	621	422
Yashkun	22	6	278	246	72	53	...	...	250	840	692	...
Zargar	178	...	119	166	208	232	30	...	...	1,250	1,000	...
Others	54	31	97	45	101	87	44	15	566	558	857	326

* It is to be noted that the castes shown here are all in respect to whom any infirmities were returned, as shown in Imperial Table XII-A, and not only the selected few chohsen for IX, XIV and XVI. The caste totals shown here are irrespective of religion.

† The proportions shown against this entry are based on the total of the castes of the afflicted and not on the population of the Entire State.

CHAPTER XI

Caste

Preliminary

255. With the large variety of castes, tribes and races inhabiting in its different parts of so versatile physical characteristics, this State presents an extensive field for ethnological research, but the efforts of the scientist have so far been hampered greatly by the massive ignorance of the people with whom all attempts, to make the nature and object of caste and race inquiries intelligible, have all along failed. Although Chapter VI of the State Census Report of 1891 contained a fairly well arranged material on the subject which could easily have been made the basis for further investigation, the last Census operations failed to utilize it properly; and instead of forming a well classified list of castes, tribes, etc. Table XIII of 1901 consists of 1,221 names purporting to be caste-designations with figures under each which are neither complete nor accurate. The Census Department of the Government of India was naturally much puzzled as to the classification and incorporation of that long and erroneous detail into its own Caste Table. It was for this reason that the Commissioner of the present Census, in his very first note on the Census of Kashmir, pointed out the necessity of giving special attention to the question of caste in the State. The matter was, from the very outset, kept in the forefront of the present operations and a long series of circulars and instructions were issued from time to time to the executive staff explaining the nature and scope of caste-inquiry, but it has to be recorded with much regret that the requisite quantity of co-operation was not forthcoming, and it was discovered in the course of tabulation that all the trouble and care taken over the matter only made 'confusion worse confounded'. An account will be found in the Administrative Volume of the difficulties that presented themselves, which it is unnecessary to reproduce here. It is sufficient to note that 5,934 names were returned as principal castes, tribes, races, etc., and 28,478 as sub-castes and minor divisions! It is needless to point out that the labour involved in the classification of this mass of 'raw material' into real caste names and other ethnic divisions was enormous. All attempts to prepare a caste-index well before the preliminary enumeration failed, and no list of genuine ethnological names was ready until after the details for Imperial Table XIII had been sorted out and compiled. The glossary of caste-names printed as Appendix X at the end of this chapter contains those names, but the list can be claimed to be neither comprehensive nor exhaustive without a further check which will, it is trusted, be exercised at the next Census on the lines laid down in Section (*xiii*) Chapter I of the Administrative Volume.

Statistical reference

256. Absolute caste and race figures are exhibited by locality, sex, religion and age in Imperial Tables XIII and XVIII printed in the Table Volume, but the element of caste was introduced, though to a limited extent, into certain other matters, *viz.*, education, infirmity, civil condition and occupation, and Tables IX, XII-A, XIV and XVI treat of those subjects in respect to selected cates. Two subsidiary tables were provided for this chapter to show the proportional and comparative figures of castes, tribes, races, etc., but here the actual detail of traditional occupations of each caste was sorted out only in respect of a selected few, and consequently our Subsidiary Table I deals with only part of the population. It has, therefore, been supplemented by another table (I-A.) which is not based on Imperial XVI alone, but treats of all the castes, tribes, etc., as contained in Table XIII. A word of explanation is also necessary for Subsidiary Table II. It was, in view of what has been stated in the last paragraph, obviously impossible to work out a common basis of comparison for the present caste statistics and those of any of the previous censuses, and all that has been found practicable is to range together

the figures of only such caste-names as are common to all the three enumerations held in the State. The table, however, is at best only misleading and but for the desire to approximate as far as possible to the Imperial form of the Report, would scarcely have merited printing.

Accuracy of caste return

257. In the face of what has been stated above, it would be simply ridiculous to claim absolute accuracy for the caste statistics even as at present framed, but the pains taken and care exercised in classifying the large mass of the facts and figures, that came to hand were great and unremitting, and they have been amply recompensed by the following remarks of the Census Commissioner:

"The Index appears to have been carefully compiled; and if you," wrote the Commissioner to the Superintendent, "are able to class all your entries in the caste column under these heads, your Table XIII will be an immense improvement on that of 1901, which was a most undigested production."

Taking their cue from the Hindu inhabitants of the neighbouring Punjab, the people in Jammu—the part where, as will be seen later on, caste prejudice is at all acute—are, however, very keen on ousting foreign element from their respective caste folds; and the *Irshad* which H. H. the Maharaja Saheb Bahadur issued in regard to an exclusion of all false and fabricated claims, whether of individuals or communities, from the Census statistics of the Rajputs, which was circulated among the subordinate agency, must have had a salutary effect on the caste statistics in general, and a fair amount of error based on deliberate misstatement may well be held to have been prevented in this way. Misclassifications of minor divisions of the more important and higher castes were, as far as possible, eliminated at a subsequent stage by consulting the representatives of the *Sabhas* and Associations of the various castes and communities existing at the head quarter in Jammu, and even though the information so obtained was not always either complete or reliable, the caste figures as ultimately classified in the tables of the present Census are as accurate as the local circumstances could possibly admit.

Principles of classification

258. The change of front that has gone on in this connexion from census to census will best be described in the words of the Census Commissioner himself:

> "In 1891 the classification of castes was based on considerations 'partly ethnological, partly historical and partly, again, functional.' Certain disadvantages of this system were pointed out by Sir Herbert Risley in his note on the classification of caste, tribe and race, and in its place a classification by social precedence was prescribed. The inquiries which were made to this end yielded a great deal of interesting information. * * *. It is doubtful whether, after so short an interval as ten years, much fresh information on this subject would be forthcoming. Moreover the discussion which took place in 1901 aroused a great deal of ill-feeling between rival castes which has hardly yet been assuaged, and it would be inadvisable to stir up the embers of the various controversies which then took place. It has, therefore, * * * been decided that on the present occasion, the question of social precedence will not be re-opened. The alternative," the Commissioner continues, "is to group the castes according to their traditional occupations, which was the main basis of the classification adopted in 1891."

Even with these modest pretensions the vista of ethnological inquiries has not been altogether free from contentions and controversies. In addition to the heated discussion and adverse criticism over the question of 'the untouchables' with which the Indian Press was flooded and the echo whereof resounded in every corner of the country, various local disputes arose in regard to classification of castes and sub-castes. Representations were received from Kalals desiring to be classed as Vaishyas and Kshattryas, from Aroras protesting against their classification as Vaishyas and not as Kshattryas and from Khattris

trying to prove their Kshattrya origin; and lastly the Musalmans objected to any invidious distinction being made between original Mohamedans and local converts. All these complaints were, of course, based on sheer misunderstanding but they are mentioned here only to show that they will continue to occur under any scheme, howsoever unassuming and uncontroversial, and should not be allowed to curb or stifle future research in this direction, as the knowledge regarding the origin of the various people living in this State is still very meagre and unscientific. For the present, however, the figures are arranged racially in the Imperial and occupationally in the subsidiary tables, and the necessity of a deeper delving into the field of ethnological research of this country is once more reiterated.

Caste system

259. Affecting as indeed religion, race, occupation, social customs and practices, do the distinctions of caste and subcaste, it is the physiographical conditions which seem to regulate, in the main, the ethnological as every other distinction in this country and, in order to realize this influence fully, the caste question has to be studied with reference to the Natural Divisions of the State. Even within the four main Natural and three Administrative Divisions of the State, there is a large variety of tracts—each having its own physical peculiarities—to deal with all of whom, individually, would only prolong this Report unduly. Caste-and-race question can, therefore, be discussed only in respect to the more important of those subdivisions and this will be done in the succeeding paragraphs on the basis of the following scheme:

1. JAMMU ... Natural Division (I) { (1) Eastern Plains (Dugar); (2) Western „ (Chibhal);
„ „ (II) { (1) Eastern Hills; (2) Western „ *;

2. KASHMIR (III) ... The Valley of Kashmir;

3. FRONTIER (IV) ... { (*a*) Laddakh; (*b*) Gilgit and its *Ilaqas*.

Ethnological distinctions of Jammu

(*a*) *Dugar*

260. The caste system in its truest sense exists only in the *Dugar Ilaqa* where the influence of Brahmanism is, and has always been, the strongest, and there the complete hierarchy of castes and subcastes is met with in its perfection. The restrictions as to interdining and intermarriage have the fullest play and have all the stringency of the caste rules of the plains of India, subject of course to the well known fact that the ideas regarding pollution are far more wide-spread and stringent in the south and east of India than in its north and west. This only reflects the influence of environments; the Hindus in the north and west being in closer and overwhelming association with Mohamedan civilization imbibe some of its equalizing spirit. Here, in the submontane Jammu, are to be seen all the four *Vernas* of the *Shastric* period—the priestly Brahman, the ruling and military Kshattrya, the trading Vaishya and the serving Sudra; and within each of these classes there is a long range of divisions and subdivisions, which is made still more extensive by the tendency of people of these, as also of other parts, of the State to multiply the distinctions by means of geographical, linguistic, occupational and family names. How fond they are of such distinctions may be judged from the large number of names noted in the margin that have been returned as subcastes under some of the more important castes and tribes. Such of them as relate to Hindus will be found classified under the main castes in Part I of Table XIII, and in the Caste Glossary is given an ethnological account of those castes. Being common with the Punjab and other parts of India the Hindu castes do not call for any further description here. All that requires to be noted is that leaving out of consideration the menial and serving classes which are found in requisite numbers in each of the submontane and semi-mountainous districts, the military section

Dum ..	.. 820
Rajput ..	.. 990
Khattri ..	.. 1,118
Gujjar ..	.. 1,323
Jat ..	.. 1,555
Thakkar ..	.. 2,051
Brahman ..	.. 2,499

* This for purposes of caste-distribution includes Muzaffarabad.

of the Brahman community (Mohyals—4,960) is found in largest numbers in Jammu and Mirpur, and the ordinary agricultural Brahmans in Jammu (50,217,) Jasrota (31,656) and the lower parts of Udhampur (29,660) and Riasi (25,082), Rajputs in Jammu (16,220) and Jasrota (8,074), Aroras in Jammu (1,084), Khattris in Jammu (4,355) and Mirpur (3,357) and Mahajans in Jammu (9,002), Sub-montane Jasrota (3,186) and Riasi (3,341).

(b) *Chibhal*

The western part of the lower Jammu constitutes what is known as the *Chibhal Ilaqa*, taking its name from the *Chibh* clan of the Hindu Rajputs whose country originally it was. The Chibhs, as also most other Rajput subcastes, having passed over to Islam, that part has now become an out-and-out Mohamedan country. It is peopled chiefly by a promiscuous agricultural class called the *Jats*. The Chibhalis retain some of the old caste notions still, especially in regard to matrimonial affairs. Caste-rules, however, retain the greatest hold on the Musalman minority in Dugar *Ilaqa*—all converts from Hinduism, of no long standing—who, contrary to the sanction of their present religion, consider marriage among cousins * incestuous and always try to marry outside their *gotras*. Very little life, however, survives in these ancient customs, and the breaches of such faint and flimsy prejudices are seldom, if ever, attended with the rigorous consequences that the original state of their society entailed; the culprits are in the course of time reclaimed—if they were ever weaned from the body politic of the community—and their guilt forgotten. In addition to the Rajputs and other higher castes, each and every other community inhabiting this part of the country passed over to Mohamedanism, until one finds now every section of the village community represented in the ranks of the Musalmans in these regions.

(c) *Eastern Hills*

It is the ethnological condition of *the Outer Hills* that deserves special attention. Either Brahmanic influence never penetrated the fastnesses of those hills, or it has lost all its force in the length of time that has elapsed since the inception of the original Indo-Aryan civilization, and the savage people residing there have shorn themselves free from all the inconvenient restrictions Brahmanism sought to lay on their daily life and common activities. They seem to act chiefly according to the natural exigencies of life and are guided by the promptings of their individual conciousness. The report of the Tehsildar of Kishtwar owes its plaintive tone to this circumstance when he says: 'The customs and practices of the peoples of this mountainous country are quite unique and they are peculiar to themselves. Barring the town (of Kishtwar), the dictatos of the Dharam Shastra are little cared for in the interior of this country, nor are the people at all aware of the existence of those dictates.' This is the reason, too, why the inhabitants of these parts—Brahmans, Rajputs, Khattris Mahajans and members of all other Hindu castes and classes—are looked down upon as inferior by the members of the same castes living in the plains either of Jammu or of Kashmir. Neither the Kashmiri Pundit nor the Punjabi Brahman of Jammu will, for instance, dine or intermarry with the *Pahari Brahman;* and as to the Rajput class it has completely disowned a very large section of its community, *viz.*, the *Thakkars* (104,613) because of the liberty of their lives—so inconsistent with the present day Hindu doctrines regulating interdining, intermarriage and other social intercourse. As a matter of fact, however, the Thakkars are no other than 'Thakurs' of the hills; a fact that is proved by the existence among them of the same subcastes as are possessed by the Rajputs, *e. g.*, Mandial, Katouch, Gauria, Saumbaria, etc.† The Thakkars owe all their degradation to practices

* The Sohal and Katouch Musalmans of the Pogal *ilaqa* are also reported to disfavour cousin-marriage.

† What is claimed by Thakkars and Khattris as the traditional and historical proof of their Kshattrya origin is that these communities fled to various parts under the persecution of Parasramji (a Brahman) who upon becoming displeased with these people wanted to make their race extinct. A portion of the Rajput people sought shelter in these hills and assumed the name of Thakkars so that their identity with the Rajputs might not be disclosed. Another District officer ascribes the migration to Mohamedan persecution, and represents the Thakkars to have originally come in here from Ajodhia and Hastinapur. As a matter of fact, however, the variation in the word Thakkar is only phonetic.

revolting against the sense of propriety in social matters cherished by higher castes of the Hindus such as widow-marriage, intermarriage with other castes, freedom of the widow to beget children by informal connection with relatives and castemen of the deceased husband, adoption of agriculture as their occupation, contraction of incestuous marriages, as for example marriage within the *gotra* circle and with the daughter of a maternal uncle (*mamunzad bahen*) and lastly divorce—all matters which have already been mentioned in the Marriage Chapter of this Report*. It is however not the ill-reputed Thakkar alone who offends against the caste system and its rules, since the Brahmans—even the Kashmiri Pundits—and persons of other higher castes who have migrated and settled permanently in those hills are also known to have bidden farewell to the restrictions placed by Brahmanism on commensality, marriage, occupation, etc., and instances are reported from *Ilaqas* Padar, Dachhin, Bhadarwah (Bhalesa), and the neighbourhood, of Rajputs, Thakkars, Brahmans, Kashmiri Pundits not only dining but also marrying among themselves most promiscuously and yet not being in any way looked down upon by each other †. Such being the state of the higher classes in this part of the country it is easy to conceive the laxity that must exist in the lower strata of society in matters that go to form caste distinctions. Among the latter *the Megh* (98,508) is worthy of a special reference. Even though the physical features of Meghs denote an Aryan origin, they are assigned a very low position in the hierarchy of castes by the higher classes and it would be interesting to find out the real reason of their relegation to their present place of inferiority. The inquiries instituted on the present occasion in this respect elicited no satisfactory answer. Their occupation either as weavers or agriculturists is certainly not so degrading as to make their touch polluting, nor do their un-Hindu practices, which are common with the Thakkars and other hill-tribes, justify the treatment, or rather ill-treatment, which is accorded to them. The endeavours of the Punjab reformers to Aryanize them have already been referred to in the chapter on Religion, and this community seems to be retaliating upon the Brahmanic exclusiveness by passing over rapidly to the ranks of the Arya Samajists. *The Barwala or Batwal*, however, appears to be only a hill-counterpart of the Chamiar or Chamar of the plains and as such must be an aboriginal race.

(*d*) *Western Hills*

Mohamedan influence has been greater in the western portion of these hills and the constitution of the population of that part of the country is still more interesting. Every grade of Hindu society is represented in the Musalman population of the western and south-western parts of the Outer Hills, as much as in the *kandi* and plain tracts lying in the south. The Musalman Caste-Table (Part II, Imperial Table XIII) is very much longer because, in addition to the main tribal and racial divisions of the Mohamedans, it contains almost every Hindu caste, which, though it has lost its real meaning, is still retained in name. Some of these living in the hills have to be noticed here. The *Bhattis* (4,451) muster strongest in Riasi (1,900) and Muzaffarabad (1,111). They claim affinity with Rajputs and it would be an ethnological discovery if it could

* *Vide* §§ 185, 187, 192 (*a*), (*b*), (*f*) and 204. The condition of the Thakkars in certain remote parts of Bhadarwah is reported by the Census Officer of that *Jagir* to be still worse. "They are a mixed race;" he says, "have very little *Dharam Karam*; they eat carrion of sheep or goat; are very unclean; seldom practice *puja path*; celebrate marriage without the rituals laid down by the *Vedas* and merely by means of a ceremony called *Balu-andazi* or *Balu-dori*; marry outside caste; their girls start procreation in maidenhood; rarely perform *shradh*; worship Shiva and Nagdevata alone to whom they often sacrifice goat and sheep; partake of food, consisting of *makai*, *seul*, etc., even before cremating their dead; and they freely perform all sorts of works, weaving, cultivation of fields, common labour of coolies, load lifting and carrying, sawing of timber, and menial personal service of all description (*khidmatgari* included)." This is especially the condition of the *Bhalkar* Thakkars of Bhalesa and the *Drahar* Thakkars of Kandi, Bhela and Jangalwar *ilaqas*.

† The greatest commingling of castes is reported to exist in the interior of Bhadarwah, where Thakkars, Brahmans, Gaddis, Meghs, Lohars are stated to be mixed up with each other most inextricably. Gaddi is said to be only a Thakkar who has for some generations taken to pastoral life. Legend has it that the whole race inhabiting those parts was originally started by a Rajput ancestor, but when it grew in proportion the necessity for division of labour arose and the various members of the clan were allotted different works. Each occupationist having thus formed the *nucleus* developed into a separate caste.

be traced that they are identical with the Musalman Rajput converts of the same name found in certain districts of Oudh in the United Provinces such as Barabanki, Sultanpur, Rai Bareli, etc. *Budhan* (8,586) is shown separately and is stated to be an agricultural tribe, also of Rajput affinities, but since the largest number is returned under this head from Punch (4,607) it would not be surprising should this be only a compiler's mistake for 'Sudhan.' The *Sudhans* form an important community in Punch (55,076) and one of the tehsils of that *Ilaqa* is called after their name (Sudhnauti). They are the same people as are found in Rawalpindi district of the Punjab and are supposed to be of Rajput origin.* *Dhund* (15,858) is another tribe peculiar to Punch which, though believed to be only a Mohamedan offshoot of some Hindu caste, is claimed by its members to be of Arabian extraction. The Dhunds represent themselves to be Qureshi Sheikhs of Arabia, and this fact has gone far to vitiate the figures both of the Qureshis and the Dhunds. The *Domals* (6,953) of Riasi and Kotli ought not to be confounded as a branch either of the Doms or the Dums. They are only agricultural Rajputs of Mohamedan faith. *The Khojas* are met with in largest numbers in Udhambur and Punch. They are supposed to be Musalman Banias and retain their traditional occupation to the present day. *The Mochi* (14,694) is the Musalman Chamiar, but under this head are included some Watal and Chuhra figures as socially they are all treated alike. Certain very important Rajput subcastes are found in the caste table of Jammu Province, of which the *Bambas* (1,462) and *Khakhas* (1,391) are peculiar to Muzaffarabad. The latter have been apt to be confused with the *Khokhars* (7,736) on the one hand and *Gakkhars* (13,825) on the other. The *Chibbar* Musalmans represent the Brahmans, but they seem to have returned themselves as Shaikh and are included in the totals of that head.

Of Kashmir

261. Because of its physical similarity with Punch and other hilly districts of Jammu, Muzaffarabad having been considered ethnologically under that Province, the remarks in this paragraph are confined to Kashmir proper. The Vale of Kashmir, being a self-contained country, has its racial, as well as other, peculiarities for even though its side-valleys verging upon other tracts may contain some admixture of races and tribes inhabiting the conterminous tracts beyond the passes to which those valleys converge, all the flat portion of Kashmir is peopled by what appears to be a single race possessing its own anthropological characteristics. The ethnologist may read traces of Israelite blood in the anthropometric features of the Kashmiri and the historian may argue an essentially Aryan and Hindu origin, but the ultimate wholesale conversion of the people to Islam has obliterated all race and caste distinctions of old, and Kashmiri forms now a distinct race all by itself and is known and understood as such not only locally but everywhere abroad. The historical review given in § 6 will serve as a key to the present constitution of the population of Kashmir, and every race and tribe that has once held sway over the country is found in it even to the present day, as not only is to be met with here a small sprinkling of Tartar, Tibetan, Mughal and Afghan families of unalloyed genealogy which migrated into this tempting land during the political ascendancy of their respective races and tribes, but a trained eye would readily observe unmistakable signs of a promiscuous intermingling of these and other foreign elements in the local breeds. This has gone on for centuries in the past until, assisted by political, social and religious forces on the one hand and physical and climatic conditions on the other, it has transformed the Kashmiri into a distinctive race. Vestiges of the Sikh rule are to be seen in the colonies of the Jinsi Brahmans found in tehsil Awantipura, Anantnag and Kulgam, and the Dogra influence being of recent growth, may be noticed in the gradual settlement of families from Jammu that is at present taking place. Before concluding this general description of the population of Kashmir, it seems desirable to draw the attention of the

* Sudhan is, however, also a subcaste of the hill Brahmans, and it may as well be argued that the origin of this tribe is Brahmanic.

anthropologist to the fact that the Hanji forms a very important community which is peculiar to the Valley and it would be really interesting to determine definitely and finally if it is not an unmixed residue of the White Huns who are supposed to have been one of the earliest immigrants into this country.

It was in view of these facts that the indigenous population of Kashmir has been classed under two main heads 'Kashmiri Musalmans' (765,442) and 'Kashmiri Pundits' (55,276). The subdivisions under either class are so numerous that it is neither possible nor desirable to classify them. The Kashmiri is notoriously fond of nicknames, and some anecdotes as to how families and at times individuals remain changing their designations constantly and on the paltriest of excuses are current which are very amusing. Were it, however, possible to sort out the people by their former Hindu castes some ethnographic discoveries might have resulted but, owing to the great blending that has gone on for centuries of Islamic influence over the country, this does not seem practicable. All that has therefore been found feasible on the present occasion is to classify the Musalman population of Kashmir into a few better known subdivisions and to separate from the main body the figures of the boating and fishing *Hanji* (18,275) and the scavenging *Watal* (6,467). An examination of the list of subdivisions of the major head Kashmiri Musalman will show that a majority of them are identical with or are mere variations of the subcastes existing even at the present day among the Brahmans of Kashmir ; and the fact lends great support to the claim that prior to the advent of Islam the whole of Kashmir Valley was peopled by a single race —the Brahmans—but the fact that various occupational and functional classes exist even now among the Musalmans of Kashmir which still try to stick to their traditional callings clearly points to the existence of all the four *Vernas* and their subdivisions during the Hindu periods ; and just as Bats, Dars, Pundits, Rainas, Razdans, Rishis, Zitshûs are Mohamedanized Brahmans, so *Wanias* are no other than Banias of the Vaishya class, and the Sudra classes are to be seen in the *Khars* (blacksmiths) *Chhans* (carpenters) *Kraals* (potters), *Naeds* (barbers) *Tel-wanis* (oil-pressers) and *Watals* (sweepers).*

262. **Of Laddakh** Budhism, like Islam, recognises no caste or other racial distinction—human beings being all equal in the eyes of *Kanjuk* (God). Among the Laddakhis, however, some differentiation is made among the various sections of the people which proceeds from social and occupational rather than racial considerations.

* The following *precis* of the Governor's note on Kashmir castes may well be inserted here :

Most of the so-called Kashmiri castes are nothing more than family titles or personal epithets lacking in essential characteristics of a caste. Among Musalmans, *Sarap* (serpent), *Haput* (bear), *Kukru* (cock), *Handu* (sheep), *Dastar* (turban), *Paizar* (shoes), *Chor* (thief), *Drand* (beast) are instances of caste-names drawn from personal qualities, appearances, disposition or certain acts of the progenitors ; *Sopre* (Sheopuri, *i. e.*, of Sheopur or Sopor), *Tirsal*, *Kaûsa* and *Mazarû* of names derived from the places of residence ; *Harkara* (runner), *Jotshi* (astrologer), *Kandru* (cook) *Paradoz* (patcher) of those from profession or occupation. Kashmiri Pundits claim their descent from the *Rishis* of old, *e.g.*, *Kaul* from Datatre Rishi, *Rev* from Rupamenu Rishi, *Raina* and *Razdan* from Dhum Rishi, *Munshi* and *Tikû* from Bharaddwaj Rishi and *Dar* from Drabara Rikhi; and among these subdivisions social precedence is governed by the spiritual greatness or inferiority of the respective Rishis, Kaul being considered the highest of all the subdivisions of Kashmiri Brahmans.

In the Valley the tracing of the origin of castes is specially perplexing because of the fact that in the course of time many castes have lost their identity and assumed new names. Some Mohamedans still retain their Hindu caste names *e.g.*, *Tantre*, *Nyaik*, *Magre*, *Kathar*, *Lon*, *Bat*, *Dar*, *Parai*, *Mantû*, *Aito*, *Raina*, *Kunbi*, *Pundit*, *Dom*. Besides these indigenous castes it may be interesting to note some castes of outsiders. These are (1) *Sayeds* who came into Kashmir during the Mohamedan rule ; they can trace their lineage very accurately; (2) *Mughals*, the immigrants from Khurasan and Turkistan. Of the latter a few subdivisions may well be noted : (*a*) the *Mirs*, Mir being only an abbreviation of Mirza. They are agriculturists and should be distinguished from the Sayed Mirs who are a priestly class ; the distinguishing mark being that in the case of the former the word Mir is affixed while in that of the latter it is prefixed to the name of the person ; (*b*) *Beg*, the community held high position in the reign of the Chaghtai rulers of Kashmir ; (*c*) *Eshai*, the immigrants from village Eshawar in Khurasan, Eshai being only a corruption of Eshawari ; (*d*) *Bande*, literally a prisoner, being a section of the Mughals who, on becoming refractory, were put in prison ; (*e*) *Bachh* the survivors of a Mughal family to whom village Bachhpura was given in *jagir* ; (*f*) *Gane*, the word being a corruption of Gurgani meaning immigrants from Gurgan in Turkistan ; (*g*) *Kant*, the progeny of one Khwaja Husain who was in charge of the construction of a fort built by Akbar, and when the King became pleased with the work he conferred upon him a largess one of whose items was a necklace (*kantha*).

In the time of the Bodh Rajas, distinguished men held different positions in State service and their progeny came to be treated as a distinct class. The following is a division of the Budhist population in Laddakh in a descending order of precedence :

I.—Rigzang*
= Upper classes

1. *Gyalpo* (Rajas)
2. *Kushak* (Chief Lamas)
3. *Klon* (Wazirs)
4. *Lonpo* (Managers of the Raja's private affairs)

II.—Mangriks
= Middle classes

1. *Lama* (priests)
2. *Unpo* (astrologers)
3. *Nangsu* (officers in charge of Raja's palaces)
4. *Larje* (physicians)
5. *Thakshos* (common gentry)

III.—Rignun †
= Lower classes

1. *Beda* (pipers)
2. *Mon* (drummers)
3. *Garra* (blacksmiths)
4. *Shinkhan* (carpenters)
5. *Lamkhun* (cobblers)
6. *Malakhwan* (the class of dancing girls and prostitutes)

Generally, there are no restrictions as to interdining among these grades of society and those regulating intermarriage arise more from the natural desire of the parents to marry their children, especially the girls, in more prosperous families rather than from racial exclusiveness so characteristic of the Hindu caste-system. Reluctance of the highest to dine with the lowest also proceeds more from hygienic and sanitary than racial considerations. The *Bodh Brukpas* of Dah and Hanu who are migrants from Dardistan. though forming only a small minority, preserve their identity, and ought to be treated as a distinct class.

The constitution of the *Musalman* population of Laddakh is on the same lines as of the Budhists, only the social distinctions have been further obliterated by Islam as, barring the families of the Rajas (now *jagirdars*) of Baltistan who claim to be of Iranian origin and of Sayed blood, and certain other foreign immigrants of recent date, all the rest of Laddakh Musalmans are local converts from Budhism. They are stated to be divided into three main divisions *Tarakchhos* ‡ (aristocracy), *Mughmi* (agricultural middle classes) and *Kamin* (lower serving classes). The Laddakh Musalmans having lost all clue their former social divisions have taken to the use of family names and geographical and occupational terms, *e. g.*, *Ahmadpa*, *Kirispa*, *Akhunpa* and so forth, with the result that the list of their subdivisions has become bewilderingly long and no less than 1,200 such names were counted in tehsil Skardu alone. The inhabitants of Baltistan, however, are well known everywhere as a distinct people both by race and religion, and all of them that did not fall under any of the specified categories, have been shown under a general head as '*Baltis*'.

Attempt has been made for the first time on the present occasion to classify the population of Laddakh on some broad lines of demarcation, and in Table XIII the Musalmans will be seen arranged in Part II under Arghun (1,517), Balti (72,439) Brukpa, (8,890), Mangriks (62,892), Rigzang and Tarakchos (4,026), and the Budhists under Lama (28), Mangriks (35,616) and Rigzang (862). Of Bedas only 5 Bodhs and 219 Mohamedans could be distinguished. Mughmi being only a Balti word for cultivators, all persons returned by that name have been mixed up with Mangriks. Rignun is the Laddakhi word for Kamin or Kammin, *i. e.*, the serving and lower classes

* There is yet another method of classifying these castes : I. Rigzang subdivided into (1) Knrumshingpa or Gyalpo, (2) Timzipa with (a) Kushak, (b) Lama, (c) Klon, (d) Lonpo, (e) Nangsu, (f) Larje, (g) Unpo, (*h*) Thakshos as its subdivisions; II. Mangriks with innunmerable local names.

† The degradation of these classes is due to their foreign and low birth ; they are only aboriginal immigrants from the lower hills and plains, Bedas corresponding to Mirasis, Mon to Doms, Lamkhun to Chamiars and Malakhwan being no other than the Kanjar class of Jammu and Punjab.

‡ Also called *Pachhangos* and the term includes all the upper classes of former Budhistic days. It seems to be only a variation of the word Thakshos. Pachango literally means twelve classes, and they varied with locality. During the Budhist rule in Baltistan the Raja of each *ilaqa* divided his people into twelve classes with reference to the duties asigned to them. On the occasion of the marriage of the Raja's daughter the representatives of those sections escorted her to her husband's place. This latter practice survives in Baltistan even to the present day.

of which Bedas alone have been separately shown. The figures returned under heads Mon, Garra, Shinkhan, Lamkhun, etc., were amalgamated with the functional groups concerned. In order to make the division more logical and less overlapping it would be best to adhere to the three main divisions (*a*) Rigzang or Tarakchos, (*b*) Mangriks or Mughmi (*c*) Rignun or Kamin. Within these, important subdivisions which may still be extant and possess the characteristics of a distinct class might be distinguished. It will, however, be always necessary to separate the figures of the priestly Lamas, the functional groups like carpenters, blacksmith, Mons (Doms), Bedas (Mirasis), Lamkhun (Chamiars), etc., the Dard race of the Brukpas, and figures might also be separately ascertained at the next Census of the nomadic Changpas of Rukshu who have their own characteristics. The mixed breed of the Arghuns has formed itself into a distinct unit and should continue to be shown separately unless it should merge its identity into the general Musalman population of Laddakh.

Of Gilgit

263. Not much information could be obtained as to racial distribution of the population of Gilgit and its neighbouring Ilaqas, but the conditions prevailing there can not differ very much from those of the Baltistan. The Political Agent reports that distinction is usually made there also with reference to locality or descent from some distinguished person of the past. The indigenous population of that part of the State has been shown only under two heads, Shins (11,080)* and Yashkuns (35,011). The former class represents the aristocracy and the latter the tenantry of the country. All being Mohamedan converts from Budhism these people observe no restrictions as to commensality or intermarriage, only the Shins regard themselves a socially superior people†.

Caste in other religions

264. Among the reforms that Guru Nanak and Guru Gobind sought to enforce among the people of India the most important was the effacement of all distinctions based on caste, but with the ideas of pollution by touch, and restrictions as to interdining and intermarriage still lingering, howsoever feebly, among their followers of the present times, the liberal views of those religious leaders do not seem to have made much headway.

(1) Sikh

In this State, 34 Megh, 354 Rajput, 38 Sansi, 154 Tarkhan and 292 Zargar Sikhs have been returned at the present Census; and 12,494 Sikh units remained unclassified.

(2) Jain & (3) Parsi

Jainism finds the greatest favour with the Khattri Bhabbras and they represent singly the whole Jain community here. The Parsis recognise no caste system and they have been shown separately as a race by themselves. They are the survivors of the old fire-worshipping race of ancient Persia.

(4) Indian Christian

No caste-differentiation was required to be made in respect of the local converts to Christianity and such of them as were returned by the persons enumerated were altogether ignored at compilation. The total number of Indian Christians (709) has been shown under a single head.

European races

265. The Europeans will be found distributed by race and locality in Imperial Table XVIII abstracts from which are given in the margin of the next page. It should, however, be remembered that the European statistics include an American lady who returned herself as a Bramho and an Englishman who has

* Shin is derived from the Tibetan word *shing*, meaning jungle. This explains the term Brukpa, the representatives of the Dard race in Laddakh, *Brukpa* literally signifying a man of the jungles and hills. It has been reported that the Shins claim their descent from Abu Jehl Qureshi.

† The pride and sense of superiority of the Shins appears to proceed from the fact that they are descendants of the rajas and ruling families of Laddakh in Budhistic period. This may be inferred from 'Knrumshinpa' the Laddakhi synonym of Gylpo. (*Vide* the first note of the last page).

adopted Islam as his religion. The European population here has already been shown to be comprised mainly of the employes of the State and of the Government of India and the time of the Census not being the proper season for an influx of visitors and travellers their proportion in the total European population registered must necessarily be very insignificant. That this class of population is confined chiefly to the cities is evident from the fact that 8 British-born subjects were counted in Jammu and 85 of that class, 5 other Europeans and 4 Anglo-Indians were found in Srinagar. Sub-divided nationally and racially the European community enumerated in the State stood as per marginal table. As compared with language figures these race statistics of Europeans differ but slightly.* The residents of America and the British Isles, indeed, all spoke English, but the total number of English-speaking persons being 257, two Frenchmen, four Germans and 15 Anglo-Indians seem to have returned English as their mother-tongue.

State and Provinces	Europeans and Allied Races				Anglo-Indians	
	British subjects		Others			
	Males	Females	Males	Females	Males	Females
State	124	102	10	15	10	7
Jammu ..	27	13	1	4	2	2
Kashmir ..	82	82	7	6	6	4
Frontier ..	15	7	2	5	2	1

Race or Nationality	Population		
	Persons	Males	Females
American (unspecified) ..	3	1	2
Anglo-Indian	17	10	7
Canadian	1	..	1
Dutch	2	2	..
English	199	103	96
French	3	3	..
German	10	4	6
Irish	12	7	5
Scotch	21	14	7

Nomadic tribes

266. The wandering tribes of varying degrees of criminality such as *Bawarias* (34), *Bazigars* (1,276), *Sansis* (97), *Harnis* (654), etc., being common to other parts of India call for no special reference, nor are the more civic *Banjaras* (136), *Kanjars* (312) and *Qalandars* (100) numerically of sufficient importance to deserve more than a passing mention. The *Labanas* (5,321) found here have also settled down to agricultural life. It is the pastoral tribes like the *Kaghani* and other *Bakkarwals* † that constitute one of the special features of this wild country of jungles, forests, swards and pastures; and as among them none is more important and interesting than *the Gujjar*. Barring the promiscuous class of the Kashmiri Musalmans, there is no individual community numerically as large in this State as that of the Gujjars (328,003). Although they are seen, in fairly large numbers, pursuing agriculture on several spots of the submontane Jammu as also in the lower hills of that Province, and of northern and western parts of Kashmir, and sparingly in the south of Kashmir, the Gujjars continue to be an eminently pastoral people; and in summer may be met with in all parts of the two provinces moving from place to place with their herds of cows, buffaloes and other live-stock taking along with them their families and chattels. Snowfall forms the greatest force impelling their movements. Near the advent of snow they begin to climb down from the higher levels and gradually descend to the low-lying plains of the various valleys and mountain ranges of the country. With the dawn of spring a retrograde movement begins and they continue penetrating the interior, rising higher and higher according as the ice covering the grazing-ground thaws away and lays the mountain surface bare and free for vegetation. This backward and forward movement goes on from year to year and forms the sum total of the nomadic Gujjar's life. At the time of the Census they were locally distributed as in the margin. A reference to the language map of Gujari attached to Chapter IX of this Report will, however,

Punch ..	61,510	Udhampur ..	18,762
Riasi	58,843	Jasrota ..	15,762
Jammu ..	54,140	Frontier Ilaqas ..	2,719
Muzaffarabad ..	36,088	Bhadarwah ..	2,486
Kashmir North ..	28,265	Gilgit ..	239
Mirpur ..	26,199	Laddakh ..	85
Kashmir South ..	22,815		

* *C.f.* § 228 (*a*), p. 178 Ch. IX and see detail of European languages given in Subsidiary Table I (*b*) of the same chapter at page 187.

† The figure shown under the head Bakkarwal (583) is neither correct nor complete. The Budhist Bakkarwals (Changpas) have not been shown separately at all and most other goat-herds and shepherds seem to have been indiscriminately mixed up with the figures of one class or another.

show that the tehsils of Riasi, Rampur, and Uri, and in relatively smaller degree tehsil Karnah and *Ilaqa* Punch constitute the main block of land which forms the chief *habitat* of the Gujjar tribe. In the plains of Jammu Gujjars are found in Ranbirsinghpura tehsil in the largest proportion.

The Gujjar community is also of great ethnographic interest. The Gujjars found in the State and in the Punjab are no other than the Gûjars that are spread all over the United Provinces and other parts of India, only the community here, especially in the higher altitudes retains its identity and traditions in a greater degree than that found anywhere else. Mr. D. R. Bhandarkar of Poona (Bombay) in a paper* read recently before the Bombay University, while showing the intermixture of the four main classes of Hindus—the Brahmans, Kshattryas, Vaishyas and Sudras—among themselves and proving an admixture into each and all of tribes from foreign countries, traces the origin and course of progress of the Gujjars, according to which account this tribe appears to be of great antiquity, and is proved to have once occupied not only the southern parts of Central Asia, but also inhabited the borderland between Asia and Europe. The *Juzr* or *Khazar* of the Arab † historians and the *Ghyssr* of the Jews are shown to be identical with the Gujjars. The *Gurjistan* ‡ in the west of Hazarah and *Gujaristan* § near Ghazni form habitats of the Gujjar to the present day. Racially, the Gujjars are supposed to be allied to the White Huns and came to India almost synchronously with them. Their inroads into Southern India are stated to have been two in number, one in the last quarter of the sixth century and the other in the middle of the tenth. Early in the seventh century they are said to have become Hinduized and their elements are traced among Brahmans, Rajputs and the castes of other *Vernas;* Bad Gujjar, Paratihar or Padihar *i. e.*, Palihar, Chaulakhia, Solankhi, Chawan or Chauhan, Pamwar or Panwar Thakurs being some of the instances of Gujjar origin among the Rajputs and Gujar Gaurs and Nagars ‖ among Brahmans, Gujar Vanias among Vaishyas and Gujar Sutars (carpenters), Sonars (goldsmiths) Kumhars (potters), etc., among the Sudras. The Sivalik Mountains and the Sapadalaksha country whence the Gujjar tribe originally poured into the plains are only parts of the North-Western Himalayas. They are shown to have been spread over all parts of India—Punjab, United Provinces, Rajputana§§, Central India, Bengal, Madras and Bombay. The original Gujjars of Gujerat in Bombay have, however, lost their identity absolutely by having been incorporated into the Hindu races of the country. If this account of the Gujjar tribe be true—and having been deduced epigraphically and numismatically there is no reason to doubt its veracity—the Gujjars of the State, especially the pastoral and nomadic sections of the community, must be held to be only the remnants of the original stock. How they have passed from primitive barbarism to Hinduism and from Hinduism to Islam are matters of great historical interest.

The Gujjars as shown by the above account have not only themselves mixed up with other tribes, races and castes but seem to have also received large accretions and contributions here from outside. The Kshattrya element finds expression in Awan, Bhatti, Bhau, Thakkar, (with their variations Thakral (Thakri), Janjua (also Janjual), Jaral, Chibhial, Charak, Chauhan, Manihas, Domal, Dhund, Rawat, Salahria, Khokhar, Gakkhar, Langeh, Mangral

* Published in the January number (1911) of *Indian Antiquary* Part D-III, Vol. XL, under the heading 'Foreign elements in Hindu Population.' The discourse forms part of the series of Bhagwanlal Indraji Lectures and is a valuable contribution to the ethnological science.

† The Gujjar women were much in demand also in Byzantium and Baghdad.

‡ Gurjistan, in Asia Minor, so much known for its feminine beauty may, thus, also be taken as peopled by the Gujar race.

§ Compare also Gujrat, Gujranwala, Gujjarkhan in Punjab, all of whom derive their name from their Gujjar inhabitants. They are great strongholds of the tribe, though the Gujjars there generally lead an agricultural life.

‖ Nagar is said to be one of the sub-divisions of Kashmiri Brahmans and shows the connection of the Gujjar tribe with the White Huns, through Mihirakula (the Mehr Gul of Persians) the founder of the Brahman Kingdom of Kashmir. *Vide*, § 6, ch. I, p. 5 *ante*.

§§ Formerly called Gujardes (the country of Gujars).

and Maldial, all of which have been returned as subcastes of the Gujjars; Bat, Bamhan, Dar, Kaul, Ganai, Lon represent the Brahman element; Bania, Wani, Bhatra, Jat, Arain, Chopra, Soni, Khalal (Kalal), Kalotra, Gangotra Mehra indicate affinity with Vaishyas, and Batal (Watal), Barwal, Beldar, Basith, Chuhra, Hajjam, Darzi, Dhobi, Soniar, Koli, Mochi, Mirasi, Malihar, Najjar signify an admixture of the lower Sudra classes and functional groups. Traces of foreign blood in the Gujjar tribe may be noticed in Pathan, Khan, Sayed, Shaikh, Fakir, Qureshi, Chaghtai, Kakezai, Lodi and Mir. The instance of the Chauhdris of Punch, cited by the Census Officer of that *Ilaqa*, who claim to have once been Rathor Rajputs but have now been transformed into and are known as Gujjars may also be quoted in this connexion.

Caste rules and restrictions

267. In the face of the fact that the largest part of the total area of this State is peopled by the unexclusive and cosmopolitan Musalmans and Bodhs, there is not much to be said in the way of caste rules and restrictions and those in force in the Hindu country of Dugar, being common with Punjab, can constitute no fresh contribution to the existing knowledge on the subject. The complete system of endogamous subcastes and exogamous *gotras* and also the *Ekehra* and *Dohra* organisations regarding the giving and taking of girls in marriage existing among the Rajputs and some higher sections of Brahmans and Khattris have already been referred to in the Marriage Chapter*, but they have no real force except among the people in close and constant touch with the Hindus of Punjab, as we have seen above in the great laxity that exists in matters relating both to marriage and food in the interior of the country, especially among the hill-tribes of Bhadarwah and Kishtwar. Even though there exist a few *khûs* (wells) in Jammu city reserved for the exclusive use of the Hindus and from which no member of the untouchable classes, nor a Musalman, may draw water, the hillmen of northern Jammu are not at all particular as to the hand from which they get water to drink. In Kashmir prejudices of this sort have had a much weaker hold, for although the Brahman may refrain from dining with a *Purbi* or *Bohra*, he used to have no scruples in taking water fetched from the Jhelum even by a Mohamedan. The distinction as to *pakki* and *kachchi rasoin* (food cooked with and without *ghee*) is also made rigorously only in the higher quarters in and about Jammu. As regards occupation, the degradation of Chamiars, Dums, Meghs, etc., is ascribed solely to the unclean occupations they follow, a *Mian* (now Thakur) Rajput will be immensely degraded by cultivating land or taking to menial service and the *Mohyal* Brahman is making military and civil service his special occupation. The *Acharji*, *Dukaunt* and *Gujrati* Brahmans are held very low in estimation, socially, by all other sections of the Brahman community because they receive obsequial offerings. Among the Kashmiri Pundits no *Bachhbat* should take up a secular work, nor is a *Karkun* allowed to enter the sacerdotal order, and the two classes exclude each other in the matter of marriage simply because of the great divergence in their occupation. Prevalence of early marriage and deprecation of widow-marriage also obtain as shown previously, only among the higher divisions of Hindu society and it is just they that respect the rules as to taking of thread (*janeo*) or initiation by a *Guru*. Among the same class of people, again, the scale of expenditure at marriage not seldom determines social position. The tendency of the Rajputs to spend most lavishly on occasions like these is best illustrated by Drew's account of a royal marriage at Jammu.† The cost of the *trousseau* alone, given away to the princess who was married, was estimated to be £70,000 (= 10 ½ *lacs* of rupees)! It is no wonder that persons with slender means should, in an attempt to follow examples of this sort, be vying with each other as to the amount they spend at marriages of their children, and be incurring ruinous expenditure.

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* Vide § 191, p. 139 *ante*.

† 'Jammu and Kashmir Territories' by Drew, pp. 76—82.

No great influence appears to have been exercised in this country by the spread of new ideas of the present day tending to obliterate caste-differences. A Rajput or a Brahman boy still objects to sitting beside a Chamiar or Megh student of the same educational institution, and if any individual member of a community takes any liberties as to his food and drink in imitation of the more advanced peoples of the Punjab, he does it at the risk of excommunication in case of exposure. Even on a mere suspicion he is treated with contempt by all orthodox people. The Brahmanic influence is, on the contrary, seen growing both in extent and efficacy, and a general endeavour for reconstituting the disintegrated and degenerated sections of the society is visible among all the higher castes. The Brahmans of Kashmir have begun to adhere to the caste rules as to food and drink with a greater rigidity than ever evinced before, and a scheme for reclamation of the Thakkars by inducing them to conform to Rajput practices is already in contemplation. Exceptional cases may occur of startling extra-communal marriages, one of which has recently been contracted between a Punjabi Khattri male and a Bengali Brahman female, but they are regarded only as abnormities that do not touch the main body of the caste-observing people, whose views as regards endogamy and exogamy become only stricter in retaliation. The Arya Samajists are trying to raise the limit of age for marriage and also to secure a propagation of widow-marriage, but so far their reforming endeavours in those directions have failed to produce any tangible results among the local people.

Caste government

268. Owing to the length of distances and the difficulties of communication, judicial relief is not so readily available in this hilly country as it may be elsewhere. One would, under the circumstances, look for numerous local bodies governing themselves on matters social and religious, as also judicial, in all parts remote or any way cut off from the centres of political authority, but the great ignorance of the people prevents the formation of any organised constitution of that sort. It has been shown in a previous chapter of this Report that the country is essentially priest-ridden, and the Pundits, Pirs, Mullah and Lamas not only exercise jurisdiction over religious matters but often guide the counsels of their devotees even in matters social and judicial. Most of the disputes arising from contact between man and man, here, are seldom taken to courts and are locally settled and disposed by a reference to the religious leaders. Sometimes the elders and more respectable and reponsible members of the village community sit together to square up petty differences of the inhabitants of their village. In Jammu Province, however, where caste-system in its truest sense exists, the existence of tribal *punchayats* is reported among the lower classes and functional groups. In Jasrota, for instance, the barbers and carpenters have such *punchayats*. Among the barbers there is a representative member for each *ilaqa* and a *Kotwal* above all. The aggrieved party applies to the *ilaqa* member of the community who communicates the complaint to the *Kotwal*; the latter convenes an assembly of all the *ilaqadars* and charges 4 annas from the parties for his own services. The committee so assembled adjudicates upon the matter in dispute, and if the person found in fault does not act up to the findings of the *punchayat* he is excommunicated. The *Jhiwars* of Jammu district appoint a headman called *mehtar*,* who presides over the *biradri* meetings, and his word is final in all social disputes. In Mirpur, conjugal disputes are settled among the lower classes by the brotherhood. The Sikh Brahmans of Punch and Muzaffarabad refer their differences to their Granth *gurûs* and those of Kashmir to the Srinagar "Singh Sabha." The latter imposes fines, and in certain cases the offender is sent round the streets with blackened face; the indignity of carrying about a pair of old shoes is also occasionally added. The Shia Musalmans of Kashmir obey the dictates of their *Qazis* in matters social and religious. In Laddakh the Lamas continue to wield authority in all religious and social matters, although the old punishments of ostracism, throwing an iron chain

* *C. f.* the *Mahra* of the Kahars in Oudh.

round the neck, whipping and the like, once inflicted by the local Rajas, have, with the decline of their political power ceased to exist; nor has excommunication much force among the casteless Bodhs, but the fear of the Kushak's curse, a boycott by the Lamas and non-admission into *Ghunpas* have great deterrent effect and make the decision passed by the priestly class on religious and social matters inviolable. The Baltis and other Musalmans of Laddakh are guided by the advice of the village mullah. Some tribal customs have been reported from Gilgit vesting authority in the brotherhood in social matters; girls are irrevocably betrothed in presence of the elders of the community; a sheep or goat is levied as fine from persons evading help by labour at construction or repair of the village canal; poultry, sheep or goats damaging crops of fruits or cereals are forfeited to the aggrieved party, and so forth.

With the dawn of the present civilization and the growth of modern ideas, however, the higher and more advanced classes have, as pointed above, begun to reconstitute themselves; and in pursuance of the ways and practices of the Punjab people, again, sectarian committees and associations are rapidly springing up in the more accessible parts of Jammu and Kashmir. Jammu city has quite a shoal of them : in addition to the great Rajput Sabha, there are the central associations of the Brahmans, Khattris, Mahajans, Aroras and several committees of the Musalmans, all with ramifications in the interior of the country in the shape of branches and sub-committees. 'The Amar Sabha' of the Rajputs at Jammu is a well-organised body, and it is empowered to regulate the social and religious conduct of the community whose members are, owing to the innate pride of their race, not readily amenable to the ordinary local authority and among whom occasions for strife and lawlessness arise with greater frequency. The final authority of the Sabha being H. H. the Maharaja Saheb Bahadur himself the association affords great facility for expeditious disposal of all caste disputes and the community is spared the worry and cost of common litigation. The Maharaja's word is, however, final in caste matters of the Rajputs alone and the old Hindu system of the chief regulating the caste organisation as a whole found in certain parts of India does not seem to exist here. In Kashmir, the following societies are found :

(*a*) The *Anjuman-i-Nusratul-Islam,* which directs its efforts chiefly to providing better facilities for education of the Mohamedan community ;

(*b*) The *Singh Sabha*, already mentioned ;

(*c*) The *Dharam Sabha,* which is only an echo of the dispute among the Kashmiri Pundits which arose at Lucknow, nearly two decades ago, over the reclamation of a member of that community who had committed the innovation of travelling beyond the seas and going to England for education. Though as such originally only a counterpart of '*the Bishan Sabha*', it has now become 'a socio-religious society', in the words of the Governor of Kashmir, 'of Sanatan Dharmas, who in the Valley are, generally (the) Kashmiri Pundits'.

The Arya Samaj of Lahore has also extended its branches to Jammu, Mirpur, Srinagar and other important centres which here are as yet only preaching and missionary bodies. Of trade guilds, none seem to exist here so far, although with the growing prosperity of the artisan classes following in the wake of increased wages, a tendency to form into such organised bodies is being evidenced on the part of some functional classes and found expression recently at Jammu in a combined organisation of the local tailors.

Subcastes and functional groups

269. It has already been shown how an intermixture of the various divisions of society of the Brahmanic and *ante*-Brahmanic days has taken and is taking place. The various forces that tend to split up human society into groups, whether racial or functional, seem to have had their fullest play in this country. Divisions have been and are being formed both by fission and fusion. That the intermingling has been most promiscuous is evident from the presence of certain caste and tribal names in all grades of

society. Awan, Arain, Bhatti, Bains, Budhan, Bhau, Chibh, Chauhan, Charak, Chandel, Dhund, Jat, Janjua, Jaral, Khokhar, Gakkhar, Manihas,* Sudan, Sau, Salahria or Salathia are some of the names that have been returned in one form or another, as subcastes by most of the Jammu castes and tribes, more especially by Arora, Brahman, Gaddi, Khattri, Rajput and Thakkar, and are as common among the functional groups like Dhobi, Darzi, Ghumar, Hajjam, Jhiwar, Julaha, Lohar, Tarkhan and Teli as among the untouchable classes such as Chamiar, Dum, Megh, Mochi, Mirasi, etc. The Chechi and Gursi of the Gujjars or their variations find their way in almost all tribal and caste divisions. Some further illustrations of the blending of races and tribes are found in the presence of Issar, Baid, Bat, Ballanloch Bharaddwaj, Acharji, Raina, Razdan, Pundit, Chibbar, Dár, Lon, Kák, Ráthar, Bashist, Dat, Mehta, Pande and Mohyal†—all Brahman subcastes,—as subdivisions among Arains, Telis, Julahas, Jhiwars, Ghumars, Shaikhs, Mirasis, Lohars, Thakkars, Mahajans, Gaddis and Meghs; the Kshattrya subcastes like Chibh, Chauhan, Manihas, Charak, Jaral, Jandial, Chandel, Bains, Narma, Sau, Mian, Rajput, Chandrabansi, Langeh and others are likewise mixed up with the above and many other classes; and as instances of similar commingling from Vaishyas may be cited the names of Chopra, Seni, Kohli, Agarwal, Bania (or Wain and Wani), Bhabhra, Kalalia, Anand, Ghae, Mehra, Malhotra, Samnotra, Mangotra, Kamotra, etc. The converse case is of the names of Sudra and untouchable classes being found among some of the higher castes—Batals (Watals), Hajjams, Basith are met with among the Thakkars; Chechial, Gaddi, Dumalia among Brahmans; Meghs, Kumhar, Gadri, etc., among Aroras; Barwal, Dumiar among Jats; Lal Beg‡ and Mochi among Thakkars; and Hajjam, Dhobi, Dom, Kumhiar, Lohar, Teli, Chuhra among Shaikhs.

Instead of multiplying examples of this sort or entering into a discussion of the divisions and subdivisions of the various castes individually, we should now turn to the causes that must be taken as having worked out this great medley of the human race in this part of the country. The majority of hill people in their ignorance appear to have had no regard in the past to the restrictions that the caste system sought to enforce and have been mingling with each other most promiscuously. Some sections branched off on racial grounds, others through occupational and functional reasons, others, again, by variations in social practices. All the degradation of the Thakkars is, as has been noticed, a result of the prevalence among them of widow remarriage and some barbarous marriage customs. Pahari Brahmans are looked down upon by those of the plains for similar reasons. Royal Rajputs, on the other hand, owe all their racial eminence to their economic and political superiority. As to the causation of subdivision by change of residence and locality, instances of it are most numerous in this State. Jaswal, Jamwal, Jasrotia, Mandial, Sambrial, are no others than Rajputs claiming their descent from some distinguished member or family of that community, who established itself at one or other of the places like Jammu, Jasrota, Mandi, Samba, etc. Each individual family of whatever caste or tribe living in an isolated spot on the hills and among the valleys of the country in this way forms a *nucleus* and comes in course of time to form a new subdivision of the caste until the list of such divisions has now become quite unmanageably large. Among the cases of the offspring of crosses between two different peoples forming into a class of their own, reference may be made to the *Arghuns* of Laddakh and *Purbis* of Kashmir. The latter is a hybrid race which has resulted from unions between Brahmans, Khattris, and Kshattryas. In Jammu, the *Chhatroras* are Rajput children born in concubinage.

* Manihas is the agricultural section of Rajputs and, like *Jats*, has come to signify a cultivator.

† Mohyals disown as occupation the cultivation of land performed by the agricultural Brahmans of the Jammu hills on the one hand and receipt of alms and obsequial offerings practised by Dakaunts, Acharjis, etc., on the other. They are trying to confine themselves to service, more especially of a military nature, and are forming themselves into a distinct caste with a position nearer the Rajputs than the Brahmans.

‡ *C. f.* the Lal Begi sept of the Bhangis of the United Provinces.

Transition of castes

270. A few instances of castes in the course of formation, or indeed transformation, owing to change in occupation having been discovered by the Superintendent of Census Operations United Provinces, the Census Commissioner drew the attention of all other Provincial and State Superintendents to the matter and asked them to be on the look-out for similar instances within their respective charges. After all that has been stated above, little need be said to prove that in spite of the fact that each individual caste, viewed at any given moment, looks quite immutable, indiscriminate intermixture has in the past gone on between caste and caste; and each offshoot from one caste, before merging into the other or forming into a new caste by itself, must have passed through a stage when it was treated as belonging to neither. The presence of the names of the functional groups among certain castes founded on racial distinctions and, *vice versa*, of the names of subdivisions of the main racial castes among the trading and industrial classes presents good illustration of this process. As to the present some Thakkars in Bhadarwah are reported to have become Dum and some Meghs, Lohar and Jogi; in Bhimber and Mirpur tehsils some Kashmiris are working as washermen, goldsmiths, dyers, tailors, weavers, *etc.*, and Jhiwars and Mirasis, as tailors, but they do not illustrate the stage of transition as they seem to have completely merged into the castes of their adoption. A case in point has, however, been reported from Kotli, where some Chamiars are said to have taken to weaving, and it might be similar to the one discovered in the United Provinces.

Local distribution of caste, tribes, &c.

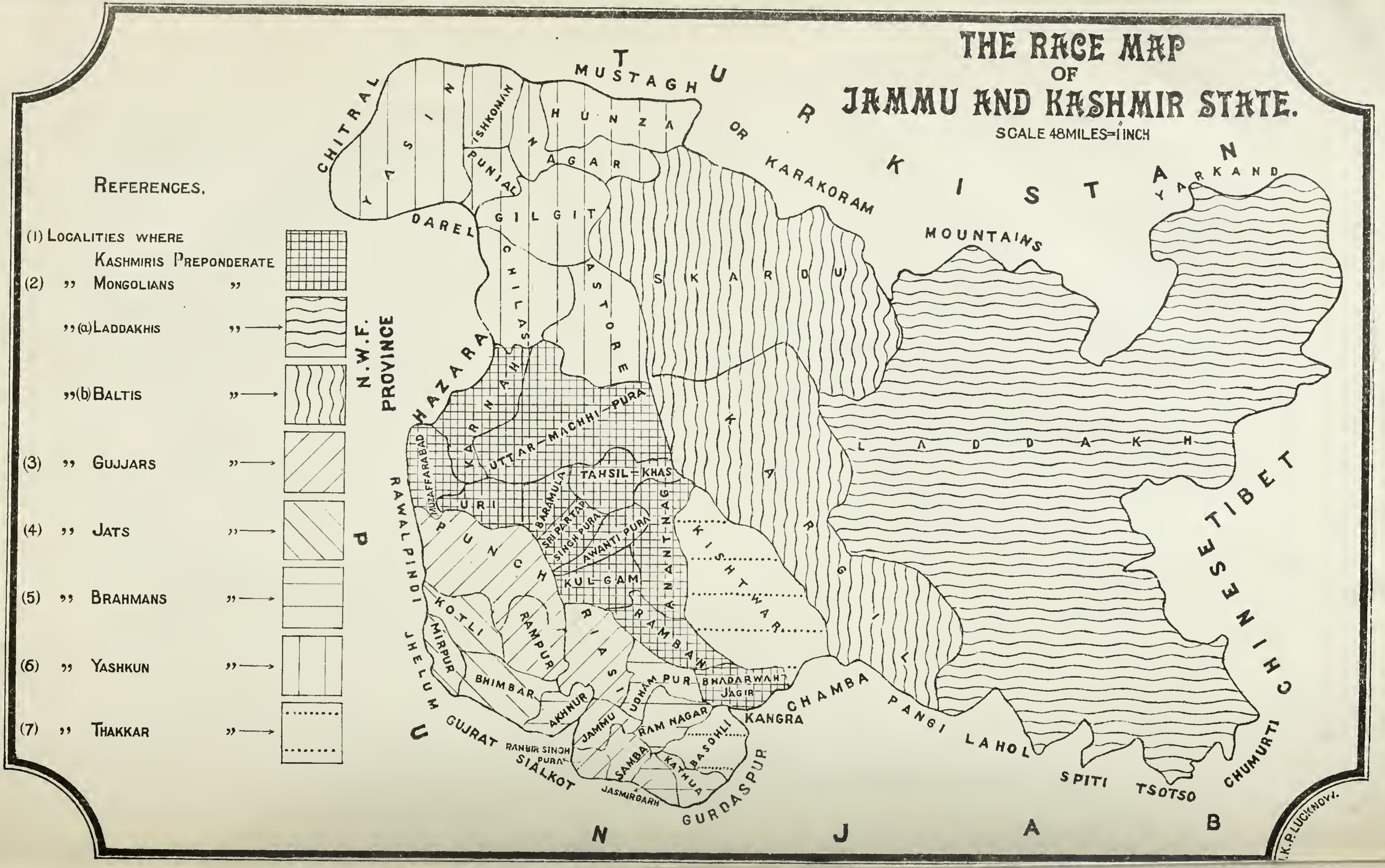
271. In the map facing this page, all the prominent tribes, races and castes are shown by locality. Throughout the Province of Kashmir, as also in Ramban tehsil and Bhadarwah *Jagir* of Jammu Province, it is the Kashmiri race that preponderates. In the north, the Mongolian Budhists are confined to Laddakh;* the Baltis inhabit not only the whole of Skardu tehsil, but also the greater portion of Kargil, and Yashkun is the preponderating tribe in Gilgit and its Frontier *ilaqas*. On the south, in the Province of Jammu, the Gujjars numerically predominate over other classes and castes in Punch, Rampur, Riasi, Jammu and Samba; Kotli, Rampur and Bhimber form the country of the Jats; Brahmans are in excess of all others in Akhnur, Kathua, Ramnagar and Udhampur; and Kishtwar and Basohli are the land of the Thakkar. On the spot, however, no such hard and fast lines as appear on the map will be found drawn; the various racial zones merge into one another according as they draw nearer, and within each there exists a sprinkling of all other castes, classes and people. Real Hindu castes are, it should be remembered, to be found only in the Dugar *ilaqa* in their truest colour and fullest variety, the rest of the country being either Mohamedan or Budhistic possesses no genuine caste-system.

Comparison

272. There is no aspect of the Census in which the scope for comparison in this State is so narrow and defective as in the case of castes, tribes, etc. The system of classification has varied so much from census to census that it has been utterly impossible to work out a common basis for comparison, and in Subsidiary Table II are displayed the figures of only such caste names as could be traced in the caste tables of all the three censuses we have had here. The figures exhibited possess absolutely no comparative value except perhaps those of *Chamiars*, and *Chuhras*, whom it was impossible to mix up with the cleaner castes under any system of classification and these prolific tribes have

Caste, tribe or race	Percentage of variations		
	1891—1901	1901—1911	1891—1911
Chamiar ..	+ 9·6	+ 5·7	+ 16·1
Chuhra ..	+ 3·8	+ 1·5	+ 5·3
Jhiwar ..	— 1·4	+ 5·8	+ 4·4
Megh ..	— 20·9	+ 26·4	— ·12

* The Laddakhi Bodhs also extend to the *ilaqa* of Zanskar and a large number of other villages of tehsil Kargil lying on its border-line towards the north-east; but small variations of this nature could not be made out cartographically in a small map like this.


THE RACE MAP
OF
JAMMU AND KASHMIR STATE.
SCALE 48 MILES=1 INCH
REFERENCES.
(1) LOCALITIES WHERE KASHMIRIS PREPONDERATE
(2) ,, MONGOLIANS ,,
,, (a) LADDAKHIS ,,
,, (b) BALTIS ,,
(3) ,, GUJJARS ,,
(4) ,, JATS ,,
(5) ,, BRAHMANS ,,
(6) ,, YASHKUN ,,
(7) ,, THAKKAR ,,
N.W.F. PROVINCE
TURKISTAN
MUSTAGH OR KARAKORAM MOUNTAINS
YARKAND
CHITRAL
YASIN
ISHKOMAN
HUNZA
NAGAR
PUNIAL
GILGIT
DAREL
CHILAS
ASTORE
SKARDU
HAZARA
KARNAH
UTTAR-MACHHI-PURA
MUZAFFARABAD
URI
TAHSIL-KHAS
BARAMULA
SRI PARTAP SINGH PURA
AWANTI PURA
KUL-GAM
ANANTNAG
KISHTWAR
KARGIL
LADDAKH
PUNCH
RAWALPINDI
KOTLI
MIRPUR
RAMPUR
RIASI
RAMBAN
BHIMBAR
AKHNUR
UDHAM PUR
BHADARWAH JAGIR
JAMMU
RAM NAGAR
BASOHLI
SAMBA
KATHUA
JASMIRGARH
RANBIR SINGH PURA
JHELUM
GUJRAT
SIALKOT
GURDASPUR
KANGRA
CHAMBA
PANGI
LAHOL
SPITI
TSOTSO
CHUMURTI
CHINESE TIBET
PUNJAB
L.K.P. LUCKNOW.

gone on increasing in their numbers from decade to decade. The slight fall registered at the last Census among the *Jhiwars* appears to have been more than made good at the present, and the small decrease in the ranks of the *Meghs* may only be a result of the modern efforts for amelioration of their social position and consequent amalgamation of their units with some higher classes. Part of the deficit would be explained by the larger exportation of Megh women outside the State for purposes of marriage that must be taken to have followed the improved communication. The *Gujjar* tribe has been increasing by long strides partly owing to its natural fecundity and partly at the expense of other castes and classes from whom the process of acquisition and accretion has been shown to be still in progress. The increase amongst them between 1891 and 1901 was 16·4 per cent, and since the last Census 14·6 ; the community has thus gained by one-third of its original proportion twenty years ago. Great variations are noticeable among *Rajputs* and *Thakkars*. In 1891 the Thakkar figures were included with those of the Rajputs, and the great decrease in the figures of the Hindu Rajputs recorded at the present Census is due to the exclusion of a large number of subcastes and minor divisions from the Rajput totals at the instance of the local Rajput Sabha.

Melanoglossia and Mendalian Law

273. On matters of so technical and scientific a nature as determination of race by means of blue-patches and *melanoglossia* not much useful information can be expected from this backward part of the country. The ordinary executive agency was neither fit nor inclined to dabble with anthropological questions of this sort and the medical agency was not of a strength and efficiency sufficient to cope with the vast but difficult field for these inquiries here existing, and the requisite amount of genuine co-operation was also not forthcoming. The inquiry was, even where intelligible, considered to be only a fad of the Census department deserving of no serious notice. The Wazir of Laddakh, with his usual energy and keen sense of duty, exhibited real interest in the matter and co-operated earnestly with the Rev. F. E. Peter, the Moravian Missionary of Laddakh, who was good enough to take a long and troublesome journey in that difficult country for the special purpose of making this investigation. The results of the inquiry carried out jointly and severally by them are set out in the margin. It will be observed that the proportion* of coloured tongues is larger in the case of males than females, and the fact of its being very small among children shows that the pigment on the tongue, characteristic of the Mongolian race, develops only at a later stage in life†. These experiments were chiefly carried out among the Bodhs of Laddakh who belong to the Mongolian race, and the results obtained clearly lend support to Baelz's theory of the relation that exists between these marks and the racial origin of

Class of persons	Persons examined by		Persons found with pigmented tongue	
	Rev. Mr. Peter	Wazir	Rev. Mr. Peter	Wazir
Men ..	1,734	1,080	174	107
Women ..	1,453	786	171	101
Children ..	1,105	631	8	6
Total ..	4,292	2.497	353	214

* The percentages of cases with *melanoglossia* on the total number of persons examined is worked out as below :

	Men	Women	Children
In Rev. Mr. Peter's observation ...	10·03	11·08	·7
In Wazir's observation ...	9·90	12·80	·9

† The following remarks of Rev. Mr. Peter are well worth quoting :

"(1) Only 44 out of the number of coloured tongues were what I would call black tongues ; (2) The number of coloured tongues is perhaps somewhat too high, as I have not always been able to distinguish clearly between the specks that are the result of syphilis and real coloured specks ; (3) It is very remarkable that the black tongues and the much dotted ones in most cases belonged to persons showing a distinctly black skin, somewhat like the skin of very low caste people in India ; (4) In children the dotted tongue was very rare. Only in one case I was able to see the black tongue in three consecutive generations ; several times I was able to see it in two generations. As far as I could ascertain the specks become visible only in riper age. One man whom I know well told me that he was sure they had become visible only when he was more than 50 years old."

It may, however, be noted that syphilis is an uncommon disease in Laddakh country, especially among the Bodhs.

the people in whom they may be found. This is further corroborated by the fact that out of 81 men, 33 women and 43 children of the mixed race of the *Arghuns* examined by the Wazir, the number with pigment on the tongue was 4, 2, 2, respectively; and of the 61 migrants from Jammu and Punjab not one had a coloured tongue. Six hundred cases were examined at the Civil Hospital, Jammu, out of which only two persons had true melanoglossial marks; any specks noticed in other cases were certified by the Chief Medical Officer to be results merely of chronic malaria.

Of yet greater complexity has been the inquiry as to the operation of the Mendalian Law in cross-breeding between persons of different race. In the absence of instructions as to the definite characteristics which might be looked for no useful information could be collected, even though the field for this investigation is one of the most extensive here. In addition to the great inter-breeding between different castes that has been shown to have taken place in the hills of Jammu much blending of different races has occurred in every other part of the State, and there is a wide range for selection of subjects for the purpose of this inquiry. Numerous cases of inter-breeding have been reported from various parts of the State—of crosses between Laddakhi and Balti females and Lhassi, Yarkandi, Dardi, Kashmiri, Punjabi, Goanese, Madrasi and European males in the District of Laddakh, of crosses between European on the one hand and Kashmiri and Gujjar on the other in Kashmir, and of crosses between Pahari Thakkars, Kashmiri Brahmans, Dums, Meghs, Afghanis, Nepalis, Jats and Burmese in Jammu Province—and peculiarities of either parents could be noticed in a variable degree of prominence among the hybrid offspring, but no inferences of any scientific utility can be drawn: All that it is possible to say is that segregation of characters does take place in proportion to the dominance of one element over the other and that the foreign strain is always noticeable for a few generations, but if it remains unrenovated is lost eventually through the force of climate and other physical environments. It is, indeed, difficult to obtain accurate knowledge on the subject in this ill-educated country even with a greater amount of leisure than is available to the Census agency and the investigation if pursued further ought, in future, to be carried out only through medical and other agency specially trained in the nature, scope and object of the inquiry and, in order to prove fructuous, should extend over a sufficient length of time.

Castes classified occupationally

274. Occupation is discussed at length in the next chapter; here, reference has to be made only to the traditional occupation of certain castes as exhibited in Subsidiary Table I. As such this paragraph forms a connecting link between this chapter and the next. The majority of the people in the State, it will be observed, are either agricultural and pastoral in their pursuits or are employed in common labour. The tribes and races inhabiting the interior of the country only till the land or nurture live-stock. To the former class belong the Arain, Baltis, Jats, Thakkars, Shins, Sudhans and the majority of the Kashmiri Musalmans and to the latter the Gujjars, Gaddis and Bakkarwals. Barwala, Beldar, Ghrit, Koli, Saryara, Thiar and other lower castes work as field labourers. Hanjis, Jhiwars, etc., ply boats and do some fishing. The writer-class of the country is chiefly formed by Kashmiri Pundits, Khattris and Mahajans, and of the menial and functional groups all the ordinary ones are met with in the lower and easier parts of Jammu and Kashmir but not elsewhere. Trade is carried on mainly by the Arghuns, Aroras and Khojas. Bawarias, Sansis and other wandering tribes carry on their ordinary calling of hunting, fowling, etc. Certain sections of Brahmans, Jogis and Sayeds and all Sadhûs and Lámas form the priestly class. Singing, dancing, etc., are performed by Bedas, Bhirais, Kanjars and Mirasis. The Dosalis of Jammu are the makers of leaf-platters and Gadri, Ratal and some proportion of Dums make the Chaukidar class of the land.

SUBSIDIARY TABLE I—*Castes classified according to their traditional occupation (as per Imperial Table XVI)*

Occupation and caste	Strength
1	2
Land-holders and cultivators ...	267,306
	*85**
Jat	136,951
Thakkar	93,596
Chibh	9,164
Shin	2,718
Tantre (Kashmiri Musalman) ...	8,663
Yashkun	16,214
Graziers and dairymen ...	306,917
	97
Gaddi and Gujjar	306,917
Fishermen, boatmen and Palki-bearers	28,793
	9
Hanji	17,590
Jhiwar	11,203
Musicians, singers, dancers, mimes and juglers	7,554
	2
Mirasi and Bhand	7,554
Traders and pedlers	72,956
	23
Khattri	15,855
Wani	57,101
Weavers	27,623
	9
Julaha	27,623

Occupation and caste	Strength
1	2
Potters	15,403
	5
Kumhiar	15,403
Oil pressers	18,333
	6
Teli	18,333
Leather workers	55,129
	17
Chamiar	37,860
Mochi	17,269
Carpenter	9,125
	3
Tarkhan	9,125
Blacksmiths	25,689
	8
Lohar	25,689
Sweeper	19,104
	6
Dom, Chubra and Watal	19,104
Writers	55,097
	17
Kashmiri Pundit	55,097

SUBSIDIARY TABLE I-A—*Castes classified according to their traditional occupation (general)*—contd.

Occupation and caste	Strength
1	2
Military service and dominant race	206,072
	*65**
Gorkha	1,330
Rajput	204,742
Land-holders and cultivators ...	1,408,775
	446
Arain	20,621
Balti (labour)†	72,439
Bhatti (service)	4,451
Brukpa	8,890
Budhan	6,586
Dhund	15,858
Domal	6,954
Jat	141,439
Kashmiri Musalman (service and trade)	765,441
Labana	5,321
Mangriks	98,508
Mughal (service and trade) ...	49,875
Rigzang	4,888
Shin	11,080
Sudhan (service)	56,800
Thakkar	104,613
Yashkun	35,011
Labourers	80,979
	26
Barwala	11,355
Basith	7,647
Beldar	2,418
Ghrit	131

Occupation and caste	Strength
1	2
Koli	1,784
Pathan (service and agriculture) ...	52,263
Saryara	2,626
Thiar	2,755
Graziers and dairymen ...	339,149
	107
Bakkarwal	583
Gaddi	10,563
Gujjar	328,003
Fishermen, boatmen and Palki-bearers	31,971
	10
Hanji (especially boatmen and menial servants)	18,275
Jhiwar (menial service)	13,500
Machhi (Bakers)	196
Hunters and fowlers ...	930
	·3‡
Bawaria	34
Harni	654
Sansi	97
Sapiada (snake-charming) ...	145
Priests and devotees	294,968
	94
Brahmans (agriculture and service) ...	186,083
Darwesh	41
Jogi (agriculture)	3,553
Lama	28
Sadhus	3,068
Sayed (agriculture, service and trade)	102,195

* The figures noted in Italics below the total of each occupation group indicate the proportions of the persons under that group to the entire population of the State.

† The occupations next in importance from numerical standpoint are noted in brackets.

‡ The caste names as classified in the Caste-Index prepared for this State in the present Census being very few, even those castes whose total under the occupation group was 2 *per mille* or less have also been shown separately in this table.

SUBSIDIARY TABLE I-A

Castes classified according to their traditional occupation (general)—Concld.

Occupation and Caste	Strength
1	2
Writers	94,208 *30*
Kashmiri Pundit (Priests, *viz.*, Bachbats)	55,279
Kayasth	6
Khattri (trade)	18,517
Mahajan (trade)	20,462
Musicians, singers, dancers, mimes and juglers	10,162 *3*
Bazigar	1,276
Beda	224
Bhirai	542
Kanjar	312
Khusra	9
Mirasi	7,699
Qalandar	100
Traders and pedlers	165,250 *52*
Arghun	1,517
Arora	3,527
Banjara	136
Khoja	5,816
Malik	46,162
Shaikh (service and agriculture) ...	105,285
Turk	2,407
Carriers by pack animals ...	455 *·1*
Changar (cart-drivers)	455
Barbers	34,456 *11*
Hajjam	34,456
Washermen	5,991 *2*
Dhobi	5,991
Weavers, carders and dyers ...	104,118 *33*
Bafinda	26,830
Chhimba (washermen)	364
Meghs (agriculture)	75,409
Naddaf	184
Rangrez	1,331
Tailors	3,958 *1*
Darzi	3,958
Carpenters	28,362 *9*
Kamangar	491
Tarkhan	27,871
Masons	325 *·1*
Memar	325
Potters	18,958 *6*
Kumhiar	18,958
Glass and Lac workers ...	446 *·1*
Churigar	446
Blacksmiths	28,884 *9*
Lohar	28,884
Gold and silver smiths ...	6,379 *2*
Zargar	6,379
Brass and copper smiths ...	63 *·02*
Thathiar	63
Oil pressers	19,309 *6*
Teli	19,309
Butchers	1,230 *·4*
Khatik	1,230
Leather workers	53,793 *17*
Chamiar	39,099
Mochi	14,694
Basket and mat makers ...	181 *·1*
Dosali	181
Village watchmen and menials...	1,324 *·4*
Gadri	354
Ratal	970
Sweepers	67,265 *21*
Chuhra	8,699
Dum (watchmen)	52,099
Watal	6,467
Others	139,108 *44*
Christians	709
Darugar (pyrotechnists)	41
Parsis (trade)	31
Patoi (silk thread articles)... ...	26
Unclassified Hindu	6,420
" Arya	144
" Sikh	12,494
" Musalman	119,243

SUBSIDIARY TABLE II—*Variation in caste, tribe, etc., since 1891**

Caste, tribe or race	Persons			Percentage of variation increase (+) decrease (—)		Percentage of net variation
	1911	1901	1891	1901-1911	1891-1901	1891-1911
1	2	3	4	5	6	7
Arain	20,621	...	22,243	...	...	—7·3
Bafinda	26,830	9,313	29,001	+188·1	—67·9	—7·5
Balti	72,439	22,733	1,064	+218·7	+2,036·6	+6,708 2
Barwala	11,355	2,403	5,310	+372·5	—54·7	+113·8
Basith	7,647	1	5,929	+764,600	—99·9	+28·9
Brahman	241,362	207,125	240,765	+16·5	—13·9	+23·2
Brukpa	8,890	...	274	...	...	+3,144·5
Budhan	6,586	19	...	+34,563·2	...	...
Chamiar	39,099	36,977	33,679	+5·7	+9·8	+16·1
Chuhra	8,699	8,572	8,257	+1·5	+3·8	+5·3
Darwesh	9,175	19,697	708	—53·4	+2,682·1	+1,195·9
Dhund	15,858	...	...	...	...	...
Domal	6,953	...	...	...	...	...
Dum	52,099	54,436	34,457	—4·8	+57·9	+51·2
Gaddi	10,563	5,927	...	+78·2	...	...
Gujjar	328,003	286,109	245,796	+14·6	+16·4	+33·4
Hajjam	34,456	17,334	29,192	+98·8	—40·6	—18·03
Hanji	18,275	2,512	33,870	+627·5	—92·6	—46·04
Jat	141,439	148,554	142,595	—4·8	+4·2	—·8
Jhiwar	13,500	12,748	12,929	+5·8	—1·4	+4·4
Kashmiri Musalman ...	765,441	329,978	264,271	+131·9	+24·8	+189·6
Khattri	18,517	47,887	16,106	—61·3	+197·3	+14·9
Kumhiar	18,958	11,213	22,507	+69·1	—50·2	—15·8
Lohar	28,884	29,190	27,827	—1·04	+4·8	+3·7
Mahajan	20,462	27,459	...	—25·5	...	...
Malik	46,162	26,280	21,887	+75·7	+20·1	+110·8
Mangriks	98,508	...	23	...	...	+428,195·6
Megh	75,409	59,646	75,500	+26·4	—20·9	—·12
Mirasi	7,699	6,235	9,629	+23·5	—35·2	—20·04
Mochi	14,694	36,486	13,626	—59·7	+167·7	+7·8
Mughal	49,875	101,075	16,588	—50·7	+509·3	+200·7
Pathan	52,263	45,131	38,016	+15·8	+18·7	+37·4
Rajput	204,742	166,547	402,918	+22·9	—58·6	—49·2
Sayed	102,195	53,991	54,187	+89·3	—·4	+88·6
Shaikh	105,285	66,879	373,633	+57·4	—82·1	—71·8
Shin	11,080	7,733	...	+43·3	...	...
Sudhan	56,800	114	...	+49,724·6	...	...
Tarkhan	27,871	32,709	28,710	—14·8	+13·9	—2·9
Teli	19,309	21,560	20,124	—10·4	+7·1	—4·04
Thakkar	104,613	93,364	...	+12·04	...	...
Yashkun	35,011	26,583	...	+31·7	...	...

* The figures are partial, being only those that could be traced under caste-heads common to all the three censuses.

APPENDIX X—*Ethnological Glossary*

Name of caste, tribe or race	Population according to present Census	Religion under which returned	REMARKS
Arain ..	20,621	M.*	A large agricultural tribe corresponding to Hindu *Káchhis* and Mohamedan *Kunjrás* of United Provinces. They grow vegetables and do market-gardening in general.
Arghun ...	1,517	M.	A mixed breed of Mongolian race, especially the result of a cross between the Budhist females of Laddakh and the males of Yarkand and other Central Asian places on the one hand and of the Kashmir and Punjab Musalmans on the other. General trade is their usual occupation.
Arora ...	3,527	H. S. A. M.	A trading and money-lending class of Vaishya affinities. Though only an offshoot of Khattris, the people of this subcaste now claim an independent origin, but like the Khattris they arrogate to themselves a Kshattrya descent; the Kshattryas, however, do not recognise the claim.
Bafinda ...	26,830	M.	The same as the Julaha of the Punjab and United Provinces, the traditional weaver, but in Jammu City they once formed a wealthy trading-community.
Bakkarwal ...	583	M.	Literally goat-herd. The Bakkarwals found in the State are mostly the sheep and goat graziers of wandering habit hailing from Kaghan in north-west.
Balti ...	72,139	M.	A geographical name but specially significant of the peculiar race of Shia Mohamedans of Skardu tehsil in Laddakh district. The Baltis are Mongolian and were originally Budhists.
Banjara ...	136	M.	The same as the Banjara of United Provinces and Punjab. Professionally the Banjaras are travelling pedlars.
Barwala ...	11,355	H. M.	The same as in Punjab; those living on the higher hills being called Batwal. A low caste similar to Chamiar. They work as coolies and fetch grass for sale.
Basith ...	7,647	H. M. S.	Another untouchable caste, which judging from its occupation and social position appears to be the same or akin to the *Pásis* of the United Provinces.
Bawaria ...	34	M. H.	A wandering and criminal tribe like Nats, living mainly by hunting. Common to Punjab and United Provinces.
Bazigar ...	1,276	H. M.	A wandering tribe, but criminal in this country. Being similar to Nats, they are acrobats by profession.
Beda ...	224	M. B.	This is a low class and is probably the same as the Doms † of Jammu Province and the plains. Beda and Rignun are their Tibetan names in Laddakh and Mon in Kargil, Skardu and Gilgit.
Beldar ...	2,418	H. M.	Earth-diggers; the same as found in Hindustan and elsewhere.
Bhatti ...	4,451	M.	Mohamedan converts of Kshattrya origin.
Bhirai ...	542	M.	A tribe by themselves distinct from Doms and Mirasi. They are professional drummers.
Brahman ...	241,362	H. A. S.	Priestly caste of Hindus; includes Kashmiri Pundits, Hill Brahmans, and also the Punjabi Brahmans. The first and the last sections generally shun agriculture and are given to literary pursuits, secular as well as religious, but the local Brahmans of Jammu Hills are essentially an agricultural people.
Brukpa ...	8,890	M.	A mixture of Laddakhi and Dardi races. Those of Kargil and Skardu are Mohamedans and those of the villages Dah and Hanu in Laddakh tehsil are Bodhs.
Budhan ...	6,586	M.	Akin to Rajputs. Agriculturists.
Chamiar ...	39,099	H. S.	Tanners and leather workers. They also work as ordinary coolies and field labourers. They are same as the Chamars of United Provinces.
Changar ...	455	M.	Common to Punjab. A tribe of doubtful origin, probably aboriginal, employed as cart-drivers and carriers by pack animals.
Chhimba ..	364	H. S.	Calico-printers. A caste cognate with Dhobi. In Jammu Province they are employed in washing clothes. It is only in Samba tehsil that some of them still do the calico-printing. That industry is dying out gradually.
Chuhra ..	8,699	H. A. M. S.	Identical with Bhangi. The sweeping and scavenging class. The Mazhabis are Sikh and Musallies Musalman Bhangis.
Churigar	446	M.	Makers of glass and lac bangles. The same as the *Manihars* of United Provinces.
Darugar ..	41	M.	Pyrotechnist. The same as 'Atashbaz' or 'Barutsaz' of Punjab and United Provinces.
Darwesh ..	9,175	M.	Includes Fakirs—Mohamedan mendicants.
Darzi ..	3,958	H. M.	Tailors. Includes the Hindu *Sochis*.
Dhobi ..	5,991	M.	The washerman of the Punjab and United Provinces.
Dhund ...	15,858	M.	An important agricultural tribe with Rajput affinities found in Punch and Muzaffarabad. In trying to conceal their proselytism they claim an Arabian descent and profess to be of Quraishi race.

* M=Musalman; H=Hindu; S=Sikh; A=Arya; B=Budhist; C=Christian; J=Jain and Z=Zoroastrian.
† Not the scavenging tribe of that name. They are drummers and pipers. See remarks against Bhirai.

APPENDIX X—*Ethnological Glossary*—Contd.

Name of caste, tribe or race	Population according to present Census	Religion under which returned	Remarks
Domal ...	6,953	M.	Should not be confounded with either the Dums or the Doms. It is an important agricultural tribe with Rajput affinities.
Dosali ...	181	H.	A menial class, having no polluting properties. They are professional makers of leaf-platters and other eating utensils so largely used at Hindu weddings and other occasions.
Dum ...	52,099	H. A. M. S.	The Hindu Bhangis.
Gaddi ...	10,563	H. M.	Hindu counterpart of the Gujjar. They have at places settled down to agriculture.
Gadri ...	354	H.	A low class people. A caste peculiar to Jammu. They are wandering minstrels.
Ghrit ...	131	H.	Also a low class; same as the Chang of Punjab. Here, they are engaged in agriculture and labour.
Gujjar ...	328,003	M.	An essentially pastoral tribe. In Ranbirsinghpura, Rampur-Rajauri, Punch and on a few spots in Kashmir the Gujjars have adopted agricultural life. They are no other than the Gujars of Punjab, Hindustan and elsewhere.
Gorkha ...	1,330	H. M. B.	A geographical term but denoting a race by itself. They are confined to the service in the State Army.
Hajjam ...	34,456	H. M. S.	The barber; the *Naed* of Kashmir, *Thakar* of Laddakh and *Nai* or Nau of India. They are composed of various castes which have not been distinguished.
Hanji ...	18,275	M.	A tribe peculiar to Kashmir. They, like Watals, are probably the remnants of an aboriginal race. In their habits and life they are very much akin to *Mallahs* of Hindustan, being traditional boatmen and fishermen. They are now largely taking to menial service as cooks and waiters. Occasionally they prostitute their women also.
Harni ...	654	M.	A criminal tribe; the same as found in Punjab.
Indian Christian ...	709	C.	Under this heading are classed all native Christians, as in their case the original castes have been ignored.
Jat ...	141,439	H. A. M. S.	An agricultural tribe of indifferent social position. The term *Jat* is indiscriminately used in the plains of Mirpur district for the Musalman cultivator of every class.
Jhiwar ...	13,500	H. M. S.	Common to Punjab. The same as *Kahar* of United Provinces. The Mashkis and Machhis represent the Musalman element of this caste, here. They work as cooks, *khitmatgars* and water-carriers.
Jogi ...	5,553	H. M.	Different from *Kanphata* Jogis that have been returned under Sadhus. These represent the agricultural section of that community.
Kamangar ...	491	M.	The same as the Kamangars of Punjab and United Provinces; makers of bows and other similar articles of bamboo.
Kanjar ...	312	M.	The prostitute class. Includes *Pernis* a term is identical with the *Berins* of Hindustan.
Kashmiri Musalman	765,442	M.	Musalman inhabitants of the Kashmir Valley. The term though geographical is sufficiently indicative of the distinctive race of the Kashmiris, all social and caste differences among whom have been levelled by Islam. Whatever relics of the old state of society may still linger on the spot, everywhere outside Kashmir the inhabitants of the Valley are collectively called Kashmiris, and all the Mohamedan inhabitants of Kashmir not falling under any of the specified heads have been promiscuously shown under this general heading.
Kayasth ...	6	H.	The writer class of the United Provinces of Agra and Oudh. In this country they are represented by Mahajans, at any rate in profession if not in origin.
Khattri ...	18,517	H. A. S. J.	A well-known caste of India, generally held to belong to the Vaishya class, although they themselves claim, especially those of the Northern-India, a Khattrya descent. Here they are chiefly employed in State service of the civil kind. Some of them also do money-lending and trade.
Khatik ...	1,230	M.	The same as found in Punjab and Hindustan; the butcher class. They include the Qassabs.
Khoja ...	5,816	M.	A trading sect of Mohamedans; they are believed to be Mohamedan converts from the Bania class.
Khusra ...	9	M.	Eunuchs; the *Hijras* of Hindustan.
Koli ...	1,784	H.	Probably identical with the Kolis of Punjab and Koris of Eastern-Hindustan. There is an agricultural tribe, too, that goes by the same name although its proper spelling would be 'Kohli;' the latter are supposed to have originally been Khattris.
Kumhiar ...	18,958	H. M. S.	Identical with Kumhar of United Provinces and Ghumar of the Punjab; the potter and brick-maker—the *Kraal* of Kashmir.
Labana ...	5,321	H. M. S.	An important agricultural tribe supposed to be of gypsy origin.

APPENDIX X—*Ethnological Glossary*—Contd.

Name of caste, tribe or race	Population according to present Census	Religion under which returned	Remarks
Lama ...	28	B.	Budhist priests of Laddakh. There are two schools of them the red-robed *Lamas* and the yellow-robed *Lamas*. They live in the Ghunpas, but, in practice, look after the spiritual as well as temporal needs of their flocks.
Lohar ...	28,884	H. M. S.	The blacksmith; an artisan class. The Kashmiri word for them is Khar. The social position of the class is very low in Laddakh, probably because the tribe practising this profession is aboriginal.
Machhi ...	196	M.	Musalman Jhiwars. They work mostly as bakers.
Mahajan ...	20,462	H. A. S.	They correspond in origin and profession to the Kayasthas, and in view of the fact that no local Kayasthas have been returned, the likelihood is that the class is no other than the writing caste of the Hindustan. The Mahajans found are certainly not identical with either the Khattri or Kalwar Mahajans of Hindustan and should not be confused with them. Themselves they claim to belong to the Vaishya *Verna* but the higher castes relegate them to Sudra class.
Malik ...	46,162	M.	Different from Malaks shown as subcaste under Kashmiri Musalman. These Maliks are common to other parts of India.
Mangriks ...	98,508	M. B.	A promiscuous class of agriculturists in Laddakh District.
Megh ...	75,409	H. A. M. S.	One of the untouchable classes, mostly engaged here, in weaving and agriculture. Of all the untouchables, they possess the smallest degree of polluting property; hence they are more readily being reclaimed by the Aryas.
Memar ...	325	M.	The mason class.
Mirasi ...	7,699	M.	The same as found in Punjab and United Provinces. A class which originated for pandering to the merry-making tendencies of the rich, but later on degenerated into other evil practices. As at present constituted, the community forms the singer class, and the members sometime also act as genealogists and match-makers.
Mochi ...	14,694	M.	Musalman Chamiars. In the upper hills of Jammu they correspond in function and social position to the Watals of Kashmir.
Moghal ...	49,875	M.	The relics of the Moghal rule in Kashmir and India; they form one of the land-marks in the history of the rule of foreign nations in the country. The total of the community seems to have risen by many a local family of Musalmans who assumed foreign origin having been included under this head, a thing that is done still more largely in the case of some other of the main divisions of foreign Musalmans—the Sayed and Shaikhs.
Naddaf ...	184	M.	Cotton-scutchers. Common to all parts of India.
Parsi ...	31	Z.	The Zoroastrian race of Persian extraction.
Pathan ...	52,263	M.	Primarily the families which migrated from their native land during the Afghan rule in Kashmir. They include the Pathan coolies of Hazara and other Pashto-speaking districts verging on Kabul, who continue to come to this State in quest of labour, and a large number of them was at the time of Census working at the Canal Works of the Upper Jhelum within the boundaries of Mirpur District. In the same district has been observed a growing tendency on the part of local Musalmans of Rajput extraction to assume this tribal appellation.
Patoi ...	26	M.	The same as *Patwas* of United Provinces. They work in silk-thread, mostly knitting waste-bands so largely used in Jammu and Punjab.
Qalandar ...	100	M.	Mohamedan converts of a gypsy race, engaged in making shows with bears and monkeys.
Rajput ...	204,742	H. A. M. S.	The real Kshattryas of old. A large number of them having changed their religion during the Mohamedan and Sikh rules, the total includes a large number of Musalmans and Sikhs. The word 'Mian' was originally an honorific bestowed upon some distinguished families of Hindu Rajputs by the Mohamadan rulers in recognition of their loyalty and good services. Hitherto it was employed to designate the distinctive sept of the ruling race; all the clans consanguinous with the royal family used to be called Mian Rajputs, but the title has recently been officially discarded and, in imitation of the practice of Rajputana and Hindustan, has been replaced with 'Thakur'.
Rangrez ...	1,331	M.	Dyers. Common to other parts of India.
Ratal ...	970	H.	A low class, engaged in agriculture and labour; may be only a sub-division of one of the untouchable classes.
Rigzang ...	4,888	M. B.	Aristocracy of Laddakh and Skardu tehsils.
Sadhu ...	3,068	H.	A religious wandering sect, generally treated as a class by itself.

APPENDIX X—*Ethnological Glossary*—Concld.

Name of caste, tribe or race	Population according to present Census	Religion under which returned	REMARKS
Sansi ...	97	H. S.	A wandering criminal tribe of gypsy origin.
Sapiada ...	145	M.	Snake-charmer. Same as found in Punjab. This community is also probably of aboriginal and gypsy extraction.
Saryara ...	2,626	H.	Another low class similar to Chamiar in social position.
Sayed ...	102,195	M.	Chiefly the priestly class of the Mohamedans. It includes a few foreign families who originally migrated from Arabia in batches during the Mohamedan supremacy in the country. Some local Musalmans must also have arrogated that title to themselves.
Shaikh ...	105,285	M.	Properly descendants of the old *Qabilas* or septs of Arabia; latterly the term came to be used to denote the progeny of the companions of the Prophet. This head includes a large proportion of local converts, even though the tendency to assume this title is neither as great nor as common in this State as in some other parts of India.
Shin ...	11,080	M.	The aristocratic race of the north inhabiting Gilgit district and the dependencies on the Frontier. They consider themselves of nobler blood than the more numerous class of Yashkuns.
Sudhan ...	56,800	M.	An important Mohamedan tribe in Punch *Ilaqa*, either of Rajput or of Brahman descent. The same as found in the Rawalpindi district of the Punjab.
Tarkhan ...	27,871	H. M. S.	Common to Punjab; identical with *Barhais* of Hindustan. The carpenter class.
Teli ...	19,309	H. M.	A common caste of India principally engaged in oil-pressing. Some members work as carriers by pack animals and as bullock-drivers. The Teli is called *Tel-wania* in Kashmir.
Thakkar ...	104,613	H. A. M.	The word is only a corruption of Thakur, but the Rajputs do not recognise these hill-men as Rajputs. Their low social position comes from some of the practices abhorrent to the more Brahmanic Rajputs of the plains *e. g.*, widow re-marriage, general laxity of morals and lesser observance of caste restrictions as to inter-marriage and inter-dining. They are, moreover, essentially agricultural, a profession which the holy Brahman, as also the proud Rajput, considers low and degrading.
Thathiar ...	63	H. M.	A functional group, identical with *Thathera* of the United Provinces. They make and deal in vessels of copper, brass, bronze, etc. Those who merely sell are called *Kaseras* in Punjab.
Thiar ...	2,755	H.	Another low class of aboriginal descent. The members work as coolies and field labourers. It is probably the same as the *Tharu* tribe of the Kumaun Division of the United Provinces.
Turk ...	2,407	M.	Immigrants from Chinese and Russian Turkistan in the north of our Frontier districts.
Watal ...	6,467	M.	The scavenging class of Kashmir. The more advanced sections have taken to living by prostituting their women who are usually good-looking. In Kashmir 'Watalani' is becoming a synonym for prostitute.
Yashkun ...	35,011	M.	An agricultural tribe of Dardi o igin in Gilgit and Frontier *Ilaqa*. See the remarks under Shin.
Zargar ...	6,379	H. M. S.	The gold and silver smith, the *Sonyara* of Kashmir and *Sonar* of the Punjab and United Provinces.
Unclassified Hindu..	6,420	H.	
„ Arya ...	140	A.	
„ Sikh ...	12,494	S.	
„ Musalman	119,213	M.	

CHAPTER XII

OCCUPATION

Occupation statistics

275. All detail as to occupation will be found in Imperial Tables XV and XVI, and the set of eleven subsidiary tables printed at the end of this chapter. Table XV is divided into five parts, but the division of labour in the State being still in a very imperfect stage, industrial conditions being very much undeveloped and the majority of the people being essentially agricultural, Part C of the Table has not been prepared here, as its utility would not have been commensurate with its cost. The general statistics of occupation are contained in Part A of Table XV; Part B shows the extent to which the agricultural classes augment their meagre resources and income by taking up other work in their spare time; it is subdivided into three parts according to the three main heads under which the entire agricultural population has been divided: (*a*) rent-receivers, (*b*) rent-payers and (*c*) agricultural labourers; Part D deals with religious distribution of occupations and in Part E are exhibited the results of the Industrial Census specially taken this time under the orders of the Government of India. Subsidiary tables contain the proportional figures with reference to the nature of occupation, locality, sex, religion and caste, and nationality has been distinguished in the case of Europeans. Census operations were, on the present occasion, also directed to the taking of a special count of the workers in certain departments of the Public Service: (*i*) Irrigation, (*ii*) Railways, (*iii*) Post Office and (*iv*) Telegraph. The results of the latter inquiry are contained in Subsidiary Table XI. In Subsidiary Table VII a comparison is made between the figures of the present Census and the last, those of the latter having been adapted to the new scheme of classification used this time; and since that table has been prepared in respect of all the heads under which any figures were returned, no separate statement is being printed with this chapter showing how the old scheme has been fitted into the new.

Their accuracy

276. If one class of Census statistics is possessed of greater accuracy than another it is that of occupation. The preparation of the occupation record was undoubtedly a work of no small difficulty, especially for the ill-educated enumerator of this country. In view of the poor quality of the enumerating agency and the somewhat confusing detail that had to be made in regard to principal and subsidiary occupations, as also of the distinction between workers and dependents, the instructions that were given for filling up columns 9, 10 and 11 of the enumeration schedule were as full as they were simple and carefully worded. In addition to the general instructions given on the cover of the enumeration book, a large number of the minuter points were set out in the body of the Local Census Code * and the Supervisors' Manual† which were further explained by means of circular letters. The errors of commission as well as of omission that were made in spite of all these precautions will be found fully discussed in the Administrative Volume and need not be recapitulated here. The one of greatest importance was that in some districts—principally Mirpur—'worker' was confounded with 'head of the family'. For part of this mistake the mistranslation of the word as '*karkun*' was responsible. It was, however, detected at a very early stage of its commitment and the measures adopted to rectify it were very prompt and effective. With very little of *purdah* in the country, and the largest portion of its population being comprised of agricultural and pastoral classes on the one hand and, on the other, of the people employed in common labour, menial service and ordinary work of functional groups like barbers, washermen, potters, carpenters, blacksmiths, weavers and the like—all of whom usually employ their women and grown-up children in the daily work of their

* *Vide* § 5 (9), pp. 32 and 33 of 'The Local Code of Census Rules, Jammu and Kashmir State 1911.'

† § 5 (9), pp. 28 to 32, *Hidayat-i-Halqadaran*.

avocations—the indiscriminate treatment of their women and children as dependents would have been distinctly erroneous. In all such cases, all the able-bodied were shown as workers and it is only those incapable of work either through youth or age, or owing to disease or any other physical disability who were allowed to be shown as dependents. The labour output is, however, very much restricted among the higher classes engaged in trade, service or skilled labour of a higher order. In their case persons actually engaged in the occupation concerned were alone shown as workers and the rest of their family as dependents. All possible care was taken to avoid mistakes of tabulation and compilation arising from perfunctory copying and sorting, misposting of entries in sorters' tickets and compilation registers, and wrong classification. A biglot occupation index was prepared on the lines pointed out by the Census Commissioner of India and placed in the sorters' and compilers' hands well before the final tables of occupation came on for tabulation, and the latter when ready were subjected to searching scrutiny and check at the Head Office. All compilation being, moreover, carried out at Jammu under close and constant supervision of the Superintendent, the possibility of mistakes occurring was reduced to a minimum. Beyond a few changes effected on account of local needs the rules enforced for the sorting and compilation of the occupation table, as also of all others, were framed precisely on the Imperial lines*; they are contained in local Circular No. 94 and need not be reproduced here. The usual hierachy of supervisors and other Inspecting staff was supplied in its fullest strength and every possible precaution taken for prevention, detection and correction of mistakes. With all these measures adopted and carried through it can be said with some degree of confidence that occupation tables of this State do not lack in statistical accuracy any more than those of any other unit in India.

Apart, however, from any intentional or unintentional mistakes in the preparation of the occupation record at any of its stages, the fact that the occupation statistics, as all others, collected through the Census agency, represent only the state of affairs on a particular day, should always be remembered. Occupations which relate to a special time of the year might for this reason loom larger, while the true extent of others be lost sight of. The Census statistics of occupation, therefore, represent at best only a partial truth.

Classification of occupations

277. The errors and confusion known to have taken place last time because of the elaborate nature and complexity of the system of classification then followed were saved and without doubt minimized to the utmost by the greater simplicity of the new scheme adopted on the present occasion. In order to make a comparison of international statistics of occupation possible Monsieur Bertillon drew up a new scheme of classification which was approved and recommended for general adoption by 'the International Statistical Institute.' The Census Commissioner adjusted the existing Indian scheme to it so as to make it suitable to local conditions. A classified list of the old heads was circulated according to which the number of groups in which it has so far been customary to exhibit occupational statistics were reduced from 520 to 169. The main features of the new scheme are its logical divisions and its elasticity. The latter makes possible its adaptation to all degrees of industrial development, present and future, which must vary with the varying progress of each country. Under this scheme as finally adopted there are 4 classes, 12 sub-classes, 55 orders and 169 groups in which the figures of all the occupations have been classified. In order to preserve the distinction between trade and industry, it is those persons alone who only *sell* that have been classed as traders, while all those who *make* even though they may also sell their manufactures themselves are included in the various groups under Industry. Of the industries peculiar to this State, saffron plantation and

* §§ 15 to 18, Chapter III, pp. 33 to 36 and §§ 16 and 17, Chapter IV, pp. 51 to 53 'Imperial Code of Census Procedure, 1911' Part II.

Kûth gathering require to be specially mentioned in regard to their classification. The figures of the one, where returned separately, are included in the totals of group 6 and of the other in those of 8.

To make the principles and method of classification clear it is necessary to bring out a few other points and since the classification of all the occupations has been carried on exactly on the lines determined by the Census Commissioner for India, this can best be done by quoting the following extract from his notes:

> "A person is classified in Table XV-A according to his principal occupation; the number of persons in each group who are partly dependent on agriculture is given, but otherwise subsidiary occupations are not dealt with in this part of the table, but in parts B and C*. Only those Government servants are shown in sub-class VII who are engaged in the general administration, including the administration of justice. Members of the medical, irrigation, opium, post office and other similar services are classed under the special heads provided for these occupations. What we look to is the actual occupation and not the source from which the salary comes, or the ultimate object which it serves. This leads us to a point of difference between Table XV-E based on the special industrial schedule and the general occupation table. In the former the industry is looked to and not the actual occupation of individual employees—a carpenter in a brewery for instance is merged in the general head of brewery employés. In the latter on the other hand only persons directly concerned with the industry or trade, including clerks and menials, are classed under it, and not those with distinctive occupations of their own. Persons temporarily out of employ are shown under the occupation previously followed by them."

In this connexion reference has to be made to the fact that in the case of military and civil services, the persons under direct employment of the British Government have alone been shown under groups 139 and 144 and the rest under 140 and 145 as servants of this State. In group 146 are shown the servants of Municipalities and of the internal Jagir Managements. It has also to be noted that the dependents, though separately shown, have usually been classified according to the occupation of the persons on whom they depend. A slight mistake of principle which occurred in Mirpur is worthy of note. Married girls coming to stay temporarily with their parents in case they are mere dependents were shown in that district as depending on the occupation of their father, although in fact they depend on the income of their husbands who, except in the case of functional groups, might be following an occupation far different from that of their father-in-law. The mistake being, however, confined to a very limited area and the cases where such differences may have really existed being very rare in this country, it could not have vitiated the statistics to any appreciable degree.

General distribution

278. Subsidiary Table I gives a general distribution of the occupation statistics exhibiting the proportions by classes, subclasses and orders. It will be observed that in this State out of every ten thousand 7,979 persons are engaged directly or indirectly in the production of raw materials, 1,372 in the preparation of material substances, 331 in public administration and liberal arts and 318 in miscellaneous occupations. These figures only substantiate, what has been pointed out so often, that the population of the State is pre-eminently agricultural and pastoral. Distributed by subclasses, the proportions are as in the margin. Four-fifths of the people earn their livelihood by exploitation of the surface of the earth in one form or another. In trade and industry this ill-connected, hilly and in every other respect difficult and undeveloped country must naturally compare unfavourably with other parts of India. The industrial figures only represent the old and

No.	Sub-Class	Per 10,000
I	Exploitation of the surface of the earth	7,979
II	Extraction of minerals .. .	..
III	Industries	888
IV	Transport	106
V	Trade	378
VI	Public Force	65
VII	Public Administration	91
VIII	Profession and liberal arts ..	167
IX	Persons living on their income ..	8
X	Domestic service	120
XI	Insufficiently described occupations..	73
XII	Unproductive	125

* Not prepared here.

primitive local manufactures left surviving, and the trade is of the pettiest and poorest, consisting chiefly of textiles (303) and other articles connected with clothing (212) and food (66). In the hills and interior of the country the bartering system is still in vogue. The Laddakhi, for instance, takes the crude salt prepared there, butter, cereals and other local produce to the neighbouring market and fetches in exchange his petty requirements in the way of cloth, spices, sugar, tea, kerosine oil and the like. The next item of importance is public administration. Within it, the public force is comprised of the State Army (34), regulars as well as units of the Imperial Corps, and the Police (31). The policing, in spite of all its improvements narrated in an earlier part of this Report,* still appears to be defective in outlying parts of the State like the Frontier districts, where police functions, when necessary, are performed by the military people located at tehsil headquarters. All other branches of public administration return a proportion of 91 which, if not excessive, will not compare ill in strength with any other Indian States and Provinces. The figure under liberal arts is, however, somewhat delusive showing as it might do that there is a good deal of progress in Law, medicine, letters, arts and sciences. As a matter of fact, however, the figure is inflated only by the proportion recorded under the head of religion, and with the large array of Pundits, Purohits, Bachbats, Pirs, Mullahs and Lamas it is no wonder that reaches the high proportion of 122. Domestic service is a subject of no general interest locally as the dimensions of the upper and middle classes which create a demand for labour of this kind are very stinted; one class is mostly extraneous and the other, except perhaps in certain parts of Jammu plains, almost *nil*. The item of transport is also worthy of consideration in this outline of industrial and economic conditions of the State. With the net-work of rivulets, canals and water-courses existing in Kashmir it is but natural that the Kashmiri Hanji and people of his ilk should find in transport by water (50) a good means of livelihood, and the opening and widening of the Jhelum Valley road has furnished the *ekka-wallah* and *tonga*-driver with a 'roaring trade'. The proportion of 49 returned for transport by road would have risen much higher had the Census been not taken 'out of the season'.

Among the local peculiarities in regard to occupation, saffron plantation and Kûth extraction are worthy of special mention. Reference has already been made to them in § 15 and 96, Chapter I† and their present extent as also future potentiality has been sufficiently made out. All that need be said here is that an improvement in the Kûth-trade by means of conservation of the operating grounds and adoption of measures for preservation of the Kûth root, which under the contract system was being dug out to extinction, is, thanks to the prescience and economic acumen of the present Revenue Minister, being secured ; a tentative scheme has been launched and a special Kûth Preservation Department started which is doing most useful and profitable work. It is regrettable that even though the enumerating agency was asked to distinguish both these occupations for local purposes, the figures collected were neither complete nor reliable, and the number of persons employed on these industries could not be shown under a separate head. The fact that, in default of proper division of labour in the country, there is no class of workers specialized either to Kûth gathering or saffron growing, no doubt hampered the enumerators' efforts at distinction a great deal, but the collection of complete statistics by showing them as subsidiary occupation was by no means impossible and with the growing interest in both‡ ought to be attempted at the next Census once again. At present the work is being done by ordinary agriculturists in their spare time and their figures are, as pointed out above, included in groups 6 and 8.

* § 94, Chapter II, p. 57.

† Pp. 12 and 61 respectively. See the footnotes.

‡ An expansion of saffron cultivation is strongly recommended. With organised efforts tracts other than Pampur Karewas must be found suitable for growing this costly commodity and Kishtwar plateaus also afford very favourable conditions.

Local distribution

279. Subsidiary Table II locally distributes occupations by sub-classes and a few important orders and groups, and proportions are given there *per mille* in respect to the entire State and its three Provinces. In Subsidiary Table III, district actuals are exhibited for the four broad divisions, agriculture, industry, commerce and professions. The outstanding feature of these occupation statistics is the preponderance here of the agricultural and pastoral element. It is greatest in the Frontier districts where the people have no pursuit other than cultivation of the soil. Goat-and-sheep-keeping and cattle-breeding is, except perhaps in the case of the *changpa*, carried on along with agriculture, and even the artisan class does not exist. Ordinary cultivators number there 916 *per mille.* The seven rent-receivers in every thousand of the population represent the *Jagirdars*, secular (Rajas and others) and spiritual (Ghunpa Committees). Beyond the *Jagirs* there is no *Zamindari* system either in the Frontier districts or in Kashmir. In Jammu, however, there is a small body of landowning people, and that is why the proportion of rent-receivers is higher there (12) than elsewhere. The production of fruit is largest in Kashmir with its numerous orchards of apples, pears, and almonds. Walnut trees also thrive best in the shady side-valleys of that green land. From some verdant tracts of Baltistan such as Kiris, Shigar, Khapalu, Braldu there is a large export of dried apricots and Kharmang, Tolti, etc., produce some of the very best grapes and melons. Some fine fruit, especially apples, is also produced in Kishtwar and Bhadarwah. Cattle-breeding (13) is naturally largest in willow growing Kashmir. The people there chop off the willow stalks and rick them up on the stumps against the winter and it is upon them that the cattle are fed during that season when every other kind of fodder is scarce because of snowfall. The woods and forests of the Jammu hills (10) also make good breeding grounds, but the dearth of fodder in Laddakh country with its bare rocks reduces the proportion of the Frontier districts under this head to only 3. Industry is nominal in Laddakh and the only textile industry in that district consists of the spinning of wollen thread and weaving coarse *pattu* for private use performed by the Laddakhi during his period of hiber nation in winter. The famous shawl industry of Kashmir has decayed enormously but traces of its slight survival may be seen in the proportion of textiles for the Valley (49). Some very fine *pattus, lois* and *raffle* are still manufactured. The outturn of coarser fabrics is large, but with proper guidance the Kashmiri weaver can work to any pattern and imitations of Scotch tweed and other home-spuns are becoming very popular with the Europeans and Indians living there in sojourn. The one great need, however, is a proper training in fast dyeing. As at present made, the Kashmir stuff loses in colour and tone very soon and stands almost no washing. They should also be taught to weave tighter and denser if they want to turn out fabrics of anything like the endurance of the foreign stuff. Silk embroidery is also at its best in Kashmir to which a fillip has been given in modern times by the patronage accorded to it by Europeans. The table cloths, mantle-pieces, centre pieces, tea cosies, tray covers and other similar articles of daily use in English households, made in Srinagar are among the finest. The wood industry is largest in Kashmir (14) with its fine walnut-wood carving* and Jammu also reaches the fair proportion of 8 because of the extensive wood felling carried on in Bhadarwah and other forests. Kashmir heads the list again in metal work; the silver ware of Srinagar is well-known abroad and every traveller makes a point of carrying back a memento of his visit in the shape of one article or another of silver. The Kashmiri is a clever imitator and turns out some of the best brass and copper work in the style of Yarkand and Kashgaria. *Papier mache* and lacquer work have been referred to already†. Paper making has also been a speciality of Kashmir. With the inroads

* The Kashmir carver distinguished himself recently in Delhi when at the historic event of His Majesty the King Emperor's Coronotion Durbar he made the gate and the frontage of the Kashmir Camp.
† *Vide* § 96, p. 60.

of cheaper machine made stuffs, it has undoubtedly gone down considerably, but the strong and durable Kashmir paper made out of rice pulp still finds some market among the money-lending public who continue to make their *bahis* or *sahis* (account ledgers) of this paper. Some of it is also used in the vernacular correspondence of outlying State offices where the cost of transporting foreign paper makes the local article cheaper. With the large number of *Kandrûs* and bakers' shops to be met with in all towns and bigger villages and also roadside stages, Kashmir returns a considerable percentage (8) under food industries, and the *kulchas* and *shirmals* of Pampur are known to every Indian visitor for their elegance. Industries of dress and toilet return so large percentages for Jammu (20) and Kashmir (27) because of the existence in large number of the *Sochis* and Darzis there. In the towns and bigger villages of Jammu hills a shop of *jojis* (a kind of cap worn by women in Udhampur, Bhadarwah, Kishtwar, etc.,) is a common sight. Kashmiri caps worn below the turban also require to be specially made, and furnish the local tailors with a profitable industry. It is the industrial superiority of Kashmir over Jammu that gives it a smaller proportion under ordinary cultivators (709 against 776). Transport is heaviest in Kashmir (16) both by road and water and thousands of pack ponies loaded with fresh fruit cross the Banihal and other passes in the Panjal Range every year in the proper season. The Central Asian trade and import of *charas* makes the Laddakh proportion of 5 and with the opening up of Banihal road for wheeled traffic, the Jammu figure (7) is expected to rise yet higher. Trade in food stuffs gives so large proportions simply because of the village *Bania* and ordinary *parchûn-walah* (26 in Jammu and 31 in Kashmir); in the Frontier districts (4), however, no grain or other food stuff can be had except from the State granaries maintained for the special benefit of the *trans*-frontier trade with Central Asia. The Public force percentage is raised in Jammu (8) by the greater strength of the Police and Army in that Province and that of the Frontier is solely composed of the Military detachments located there. The proportion of public administration is slightly larger in Kashmir because of the variety of departments existing there, some of whom never shift to Jammu. The silk-weaving factory, the wine factory and the larger *personnel* of the Forest and Engineering Department for that division also contribute to this excess. It is to the swarm of the Pirs and Mullahs on the one hand and Bachbat Brahmans on the other that the large proportion of Kashmir under profession and liberal arts (20) is mainly responsible, and Laddakh owes its rather high percentage of 10 entirely to the Lamas of its Budhistic tracts and the Mullahs of Baltistan.

All this will be brought out in greater relief by the district figures quoted in the margin. Kashmir South with the great mass of non-agricultural population of Srinagar returns the smallest proportion under agriculture and allied occupations and the highest proportion is furnished, equally intelligibly, is by the agricultural Laddakh. Jammu and Jasrota fall under the former category and Punch, Muzaffarabad and Frontier *Ilaqas* are some other units of high agricultural percentages. Industry is at its lowest in Laddakh and other districts of the Frontier and is most extensively pursued in Southern Kashmir and in a smaller measure in Jammu and Jasrota. The figures of commerce and professions are correspondingly very small in the Frontier districts, Kashmir North, Muzaffarabad, Punch, Riasi, Udhampur and Bhadarwah, but the most striking feature in these statistics is the excessive proportions both under commerce and professions noted against Jasrota. It would appear indeed very strange that commercial and professional life in that district

Districts, Jagirs, etc.	PROPORTION, PER 10,000, OF PERSONS SUPPORTED BY				
	Agriculture	Industry	Commerce	Professions	Others
Jammu ..	623	149	67	29	132
Jasrota ..	676	115	105	30	74
Udhampur ..	865	39	45	11	40
Riasi ..	865	96	56	8	45
Mirpur ..	815	87	36	14	48
Bhadarwah ..	876	40	25	8	51
Punch ..	935	19	15	4	27
Kashmir North ..	828	73	40	13	46
„ South .	607	195	81	29	88
Muzaffarabad ..	926	20	14	5	35
Laddakh ..	943	9	12	10	26
Gilgit ..	881	12	13	8	85
Frontier *Ilaqas* ..	920	10	1	11	57

should be greater than either in Kashmir South or in Jammu with the main trade centres they have in the two cities of the State. It should, however, be remembered that the total population of Jasrota upon which the calculations are based is relatively much smaller and part of the excess is, moreover, in the case of commerce ascribable to the large number of camel and bullock-drivers, muleteers, etc., engaged in working reed-fields in the *Khadar* lands of that district also ply their trade in transport of grain, and other articles going on between that part of the State and the neighbouring districts of the Punjab. A brisk trade is also carried on there in *ghee*, sheep, goats, etc., all largely exported to the Punjab districts. The priestly class of Brahmans, persons from among whom also practise the Egyptian system of medicine as known to ancient India, serves to swell the proportion under professions.

Agriculture and pasture

280. Agriculture supplies the life-blood to the people of this as of every other country. The masses here are essentially cultivating people and no less than 752,509 males and 381,837 females have been returned at the Census as actually working in the fields. The field labourers are also numerous and with the Arains and Baghbans of Jammu and Kashmir it is just right that the total of growers of special products and gardening should reach a fairly large proportion, a result to which the horticulture of Kashmir tends to contribute. The floating gardens* to be seen in the lakes of Kashmir produce large quantities of vegetables of all sorts. This State with its extensive jungles of pines, firs, birch, juniper, etc., affords a very productive field for all branches of forestry and even in the close season at which the Census was taken no less than 1,500 persons were working in the forests in one capacity or another. For a fuller conception of the work that forests give to the people in this country the discussion of the subject in paragraph 101 page 65 may be looked back to. Enough will have by this time been known of the pastoral Gujjars, Gaddis, Bakkarwals, Kaghanis and Changpas, to obviate a further reference to them in connexion with cattle-breeding and raising of farm stock in general. The occupational figures returned under this head, however, need a bit of explanation. These pastoral pursuits very often accompany agriculture and this is why the figures shown separately under this head (18,551) do not run as high as one would expect them to do. How much pasture is associated with agriculture may be judged from the proportions returned in Subsidiary Table IV against cattle-breeders (50), sheep and goat keepers (63) herdsmen, etc., (84) as also from the proportions of 58 and 46 given in columns 3 and 5 of Subsidiary Table V.

Subsidiary occupation

281. For the extent, however, to which agriculture is combined with other pursuits Subsidiary Tables IV and V should be examined in greater detail. Twenty-five *per mille* of land agents, managers, etc., 22 fruit and vegetable growers, 59 pastoral people, 42 workers in textiles and 113 in wood, 171 metal and 111 dress industries have returned agriculture as their subsidiary occupation. The other important proportions are 68 of trade in foodstuffs, 114 of persons in the public force, 98 under professions and 170 of persons living on their own income. The converse case is of agriculturists taking partially to other occupations; and the important proportion relating to this matter are exhibited in the marginal abstract from Subsidiary Table V. Government (State) servants are recruited in greater

Occupation	Number per 10,000, following it from among		
	Landlords	Cultivators	Field labourers
All Subsidiary Occupations..	2,022	1,134	729
Government service	291	110	..
Money lending and grain dealing ..	82	59	..
Trade of all kinds	151	56	7
Weaving	..	97	45
Black-smiths work and carpentry ..	..	66	26
Cocoon-rearing	65	114	48
All other non-agricultural occupations	401	332	279

* These are among the peculiarities of Kashmir. A thick layer is formed on the surface of the dull and stagnant lake-water by means of stubble and other accumulations, which is then covered with fertile earth fit to grow vegetables of very rich quality. It is these floating gardens that make theft of *immoveable* property possible in Kashmir! The wily Kashmiri gardener, at times, cuts away a slice from another's field of this sort, floats it to long distances and attaches it to his own field, altering its outward appearance to an extent that makes subsequent identification most dificult, if not altogether possible.

proportion from the more respectable landowning community and it is this class of people which can better afford to deal in money and grain, also trade in other commodities. In the occupations of inferior order like weaving, carpentry and iron work the position is naturally reversed. Taken as a whole it is the more advanced rent-receiving class that knows better the ways and means of augmenting its ordinary income from land. Cocoon-rearing is another peculiarity of this State. Sericulture, as has been mentioned at a very early stage, is one of the departments of the State and is doing much valuable work. Silk industry is fraught with great possibilities and even in its present condition constitutes a sure and certain source of subsidiary income to the agricultural classes of the State. That is why we find the labourers, cultivators and landlords all taking part in cocoon-rearing in proportions which, though varying, are uniformly considerable. The influence of *Dharmarth*, *shanklap* and religious endowments of all other kinds is reflected in the high percentage of priests (184) among the rent-receivers. The common cultivator of Kashmir and Jammu also has some other small sources of income, *viz.*, collection and sale of *banafsha* and several other medicinal herbs, as also of *anardana*. The latter is the dried fruit of wild pomegranate and is largely used in Jammu and Punjab for acidizing food in the course of cooking. One very important subsidiary occupation has, it is regretted, been altogether ignored by the enumerating agency. Both in Kashmir and on the hills of Jammu apiculture is largely practised by the cultivating classes and the honey produced is of remarkable fineness. This is a profitable source of income and admits of great expansion and attempt may usefully be made to collect its statistics at the next Census. The Jammu branch of the sericulture department is, most appropriately, already turning its attention to this promising line of economic development.

Industry

282. The ordinary industrial statistics, like those of any other class of occupation, are contained in Imperial Table XV-A but, in addition to the general Census, a special count was taken, under orders of the Government of India,* of the factories, mines, mills and other works in which at least 20 persons were found working, and the results of that enumeration will be found exhibited in Table XV-E which also forms part of the Table Volume and consists of four parts. At first a register was prepared of all such factories, mines, mills and other similar works and then the Industrial Schedule in the prescribed form was issued to the owners and managers who were requested to fill in the necessary particulars according to the facts existing on the 10th of March 1911, forenoon. The schedules were all collected by the Head Office directly and the Industrial tables were compiled from them. The statistics so obtained, however, are neither complete nor representative of the true state of factory labour, as the Census was held at a time when most of the works requiring concerted labour were closed, especially those relating to forest industries, and even for those of a more permanent nature the season was one of the slackest. There is, indeed, not much of factory life in this hilly and broken country with all its difficulties of transport and communication, but were an Industrial Census to be taken in a warmer season, it would be found to be far greater than its backwardness in other respects would lead one to expect and the present statistics indicate. Altogether 57 factories, mills, etc., of the standard size have this time been reported to be working on the Census date, in which 12,128 males and 266 females were employed. Most of the wood felling and floating works were at a standstill because of the forests being under snow and the *Phulli* (crude soda) and salt mines of Laddakh tehsil as also the gold *Bahûs* of that district were quite closed. Of the working concerns a brief detail is given in the margin of the next page. Under the first head falls work of extraction of *Rasaunt* (juice of *berberis lycium*) which was at the time of

* *Vide* Government of India's Home Department Resolution No. 233-249, dated 28th July 1910, and Census Commissioner's circular letter No. 999, dated 12th August 1910.

Census being carried on in one of the villages of Ramnagar tehsil. *Rasaunt* is a well-known item of the Indian and Ionian pharmacopia and is largely used for medicinal purposes in the plains. The two classes employing the largest quantity of industrial labour are textiles and transport. Among the factories included under the former are a large carpet factory, belonging to a European (employing 2,203 persons), and the State Silk Factory (2,476)—both situated at Srinagar. The level to which the shawl industry of Kashmir has fallen may be judged from the fact that only 148 persons were found working at it when the Industrial Enumeration was held. The allied industries of *Hashiabafi* (weaving of shawl fringes), *Yarmadozi* and *Jalakdozi* (embroidery) and *rafugari* (darning) have decreased correspondingly with shawl manufacture, the workers returned under each being 23,134 and 90 respectively. Timber cutting and floating forms the chief item of the wood industry as represented in the Industrial Schedule, and this has been shown to have been very slack at the Census time. 'Iron and wood work' consisted of the workshop of the State Public Works Department and a work connected with the construction of the Upper Jhelum Canal which was being carried on by the Government of Punjab on the State boundaries. The house building factories refer only to a few brick kilns and a *Surkhi* grinding mill working at Jammu. For the dimensions of the figure under 'construction of means of transport,' the dredging works near Baramulla (425) and the construction works of the Upper Jhelum Canal, again, (3,103) are responsible; and the totals under production and transmission of physical forces are comprised of the electric and hydro-lectrical* works maintained by the State both at Srinagar and Jammu. Electric plant at the former place can supply power sufficient not only for lighting of the city but of the whole Valley, but that of Jammu is yet only in its infancy. The industries relating to luxury consist chiefly of the printing presses, State and others, and a firm of photography and rubber-stamp at Srinagar.

INDUSTRY	Number of factories, works, etc.	PERSONS EMPLOYED				
		TOTAL	SUPERVISING AND CLERICAL STAFF		WORKMEN	
			Europeans	Indians	Skilled	Un-skilled
I. Growing of special products ..	1	26	..	..	..	26
II. Textile Industries ..	14	4,930	9	289	4,252	380
III. Wood "	9	1,445	4	65	397	979
IV. Metal "	2	126	..	11	76	39
V. Industries of dress	8	224	..	2	146	76
VI. Furniture Industries	1	26	..	2	20	4
VII. Industries connected with building	7	588	..	15	175	398
VIII. Construction of means of transport	5	4,528	5	184	487	3,854
IX. Production and transmission of physical forces	6	214	2	21	69*	122
X. Industries of luxury	4	287	..	52	109	126

* Includes one European unit.

Considered with reference to *sex* and *age*, factory labour stands here as in the margin. These figures relate only to the unskilled labour, and it will appear from them that very few women and children take part in factory industries. The only factory where a considerable number of children of an age below fourteen can be seen working is the State Silk Factory of Srinagar, and the interest and pleasure with which the Kashmiri boy is seen plying his trade of drawing silk tissues from the cocoon is quite amusing. Distributed by religion, caste and nationality, there are 11 factories of which the Directors are Europeans and 18 with Indian

INDUSTRY	WORKERS			
	Aged 14 and over		Under 14 years	
	Male	Female	Male	Female
I. Growing of special products ..	18	8	..	..
II. Textile Industries	281	16	75	8
III. Wood "	917	45	15	2
IV. Metal "	39	..	..	..
V. Industries of dress	44	..	32	..
VI. Furniture Industries .	4	..	..	..
VII. Industries connected with building	346	22	30	..
VIII. Construction of means of transport	3,621	139	94	..
IX. Production and transmission of physical forces	122	..	..	..
X. Industries of luxury	126	..	..	..
TOTAL ..	5,518	230	246	10

* It would be interesting to note that water-power is utilized here in more ways than one; it is used (1) for working the prayer-wheels of the Budhist monastries in Laddakh, (2) for driving the stone mills (*ghrats*) used for grinding flour, (3) for production of electrical power and (4) for floating timber. It is remarkable that in this State hydraulic force is being employed side by side by both primitive civilized people.

managers. Of those privately owned 8 belong to the Hindus, 4 to Sikhs and 16 to the Musalmans. The latter figure, however, consists mainly of the petty industries connected with shawl manufacture. The castes represented are Arora, Brahman, Kayasth, Kashmiri Pundit and Khattri.

These statistics, it may be noted in conclusion, clearly show that there is very little of real industrial progress in the country; most of the so-called industrial works are only commercial departments of the State and signify no industrial life among the people themselves. General industry, it has been seen, exists in a larger degree in Kashmir (125 *per mille*) than Jammu (73) and that is because of the great industrial activity of Srinagar city; in the Frontier (9) it is but nominal.

Commerce and Profession

283. Some idea of the commercial activities of the country will have been formed from the detail of import and export given in § 96 Chapter II at pages 60 and 61. Beyond the general trade in grain, ghee, condiments, spices, salt, sugar, tea, tobacco, textiles and piece-goods, silk, wool, petroleum, metals, fruit, live-stock, hides, skins, leather and timber carried on in the two cities and the smaller towns of the State, and the special exports of saffron, Kûth, medicinal herbs, and other articles peculiar to the country there is not much of commerce to be seen. In the lower and more accessible rural areas of Jammu the prototype of the village *Bania* of the plains may be met with, and the village baker's shop is one of the institutions peculiar to Kashmir, but elsewhere it is difficult to find any supplies except from the official *Kothwalas* who in the absence of spontaneous trading tendency among the people themselves, are deputed by the State to keep provisions for the benefit of the travelling public. Trade is at greatest discount in the remote and difficult tracts constituting our Frontier districts (only one *per mille* in the Frontier *Ilaqas*, 12 in Laddakh and 13 in Gilgit); there is very little of commercial life also in the rugged districts of Muzaffarabad, Punch and Bhadarwah, but elsewhere in Jammu and in the whole of the compact country of Kashmir a fair amount of trade goes on which becomes brisk or slack with the season, Jammu (67), Jasrota (105) and Kashmir South (81) enjoying the best part of it. The trade of the upper hills of Jammu is concentrating at Udhampur which is gradually rising in importance as a trade centre. Of professions, too, there is very little up in the hills where every man is his own tailor, washerman, carpenter, blacksmith his sweeper, but in the plains of Kashmir and Jammu all the functional groups found in the Punjab and other British Indian Provinces are to be seen in some considerable proportion—29 *per mille* in Jammu and Kashmir each and 30 in Jasrota; elsewhere the proportion ranges from 4 of Bhadarwah to 14 of Mirpur.

Workers and dependents

284. Dependents will be found distinguished from workers in Subsidiary Tables I and III; Table VIII deals with workers alone, while every other subsidiary table treats of combined figures. The total number of dependents according to the present enumeration is 1,671,837 as against 2,002,741 of the last census; a decrease having thus been registered of 331,109, a result due partially to the increased occupational activity among the people and in a larger measure to a better enumeration and more accurate differentiation made on the present occasion between the persons who actually work and those who merely depend. In order to find out the real decrease among the dependents and the corresponding increase in workers the net increase in

Sub-Class	Percentage in each sub-class of		Percentage of dependents to actual workers
	Workers	Dependents	
I. Exploitation of the surface of the earth ..	47	53	111
II. Extraction of minerals	30	70	230
III. Industry	47	53	107
IV. Transport	51	49	100
V. Trade	40	60	144
VI. Public force	52	48	99
VII. Public administration	40	60	106
VIII. Profession and liberal arts	38	62	156
IX. Persons living on their income ..	38	62	169
X. Domestic service	63	47	67
XI. Insufficiently described occupations ..	46	54	112
XII. Unproductive	51	49	101

total population (252,548) should also be taken into account, and with it the dependents' figure has fallen nearly 30 per cent. In the margin of the last page is set out the detail of workers and dependents in respect to each sub-class of the occupation. The proportion of dependents among the agricultural people is not shown to be as low as it should be and really is. Men, women and children are all seen working in the fields and it is the old and the decrepit of either sex who alone abstain from work in this walk of life. Some of the apparent excess is, no doubt, ascribable to the inclusion under the head of landowning gentry but the recorded proportion also bears, in some small degree, the impress of the mistake, mentioned above, made in filling column 11 of the enumeration schedule. The high percentage under mining is only fortuitous as mining operations, even though there is ample field for them, are very restricted.* The total number returned under mining is only 33, of whom 23 were shown as dependents and only 10 as workers, giving the excessive proportion of 230! The high percentage of dependents among the trading classes is quite intelligible as their women and children seldom take any active part in their daily business. The proportion of the dependents under the head of public administration is rather low because the majority of the persons employed here in the public services are men from the Punjab who seldom bring their entire families up here. The principal entry under professions and liberal arts being the *pirs* and *pundits* who have usually a large family of adolescent members to support, the dimensions of the proportion of dependents under that head are easily understood. The persons living on their own income can also well afford to keep a large number of dependents and retainers. The smallest number of dependents is found among the domestic servants and the members of the public force. The women and children never sit idle in the one case and the soldier seldom goes in for the luxury of a wedded life. An idea of the local distribution of workers and dependents may be formed from the marginal statement abstracted from Subsidiary Table III. The largest proportion of workers is returned under each head by the higher hills of the Frontier districts which are peopled by strong and stalwart races; Kashmir forms the happy mean in this as in every other respect and the people of Jammu are the least active of all. The single exception, in the case of Jammu, is the proportion recorded under profession, which is due to the presence there of the functional groups in largest numbers.

State and Provinces	Percentage on population of							
	Agriculture		*Industry*		*Commerce*		*Profession*	
	Workers	Dependents	Workers	Dependents	Workers	Dependents	Workers	Dependents
State ..	47	53	47	53	43	57	38	62
Jammu ..	43	57	46	54	42	58	41	59
Kashmir ..	51	49	48	52	43	57	31	69
Frontier ..	55	45	69	31	65	35	74	26

Occupation in cities

285. It has been repeatedly pointed out that it is the two cities of this State that form the principal centres of all trade and industry and it is here, again, that occupational life of every other description, except that of agriculture and pasture, finds the greatest expression. In regard to cities the subject of occupation, like most others, has been anticipated in the first chapter of the Report, and a brief account of it will be found given in § 71. Detailed figures are contained in Subsidiary Table I and III of the present chapter from which the marginal tables of this paragraph have been abstracted. Dependents, it will be observed from these figures, are uniformly more numerous in cities than villages except in the case of transport, public force and

*The sapphire mines of the State are closed and guarded, and an organised excavation of gold, copper or iron never seems to have been attempted. Laddakh is believed to furnish good ground for mining in these lines but the distance and difficulty of the country seem to have so far precluded all quest after these valuable commodities. Of coal mines there are several and the working of some was once in contemplation. The only mining done is the working of a few quarries in Kashmir for purposes of road-building and some gold is extracted from the Kargil *Bahús*. Some gold is washed from the sand of certain *nullahs* in and around Gilgit.

self-supported persons; the explanation for the first time is that the large body of *markabans* (pony-men) muleteers, bullock-drivers and other people engaged in transport work are rural people who, coming to the towns and cities as they do only on business, come unaccompanied and it is only the ablebodied who so come; the deficit among the army and police people seems to be due to the greater amount of work and discipline that it is possible to maintain among them in cities, leaving them little spare time to attend to their families whom they therefore seldom keep with them; lastly, persons living on their own income avoid the costly life in the cities and seem to prefer living in smaller towns or even villages. Of mining and exploitation of the earth there is so little in the cities that it has not been found possible to express it arithmetically here, but the percentages under other heads also are not as large for the cities as one would expect them to be. Part of this is due to the fact that all the towns are for purposes of these statistics included in the rural totals and they equally contain a considerable amount of industrial, commercial and professional life. It has also to be remarked that the proportions given here ought not to be compared with the detail exhibited in the margin of page 35 as the two sets of figures are differently worked out; it is the workers alone that are dealt with here, while that marginal table treats of the persons supported by each occupation. The industrial and commercial life in urban and rural areas will be compared with greater vividness by the marginal figures displayed in juxtaposition in respect of either unit. These statistics only corroborate what has been stated in this paragraph and previously as to the smallness of agricultural occupation and the relatively larger prevalence of every other kind of occupation in cities as compared with urban area, as also in regard to the preponderance of the city proportion of dependents over that of the villages.

Sub-class	Percentage of			
	Workers employed in		Depenedents to workers in	
	Cities	Rural area	Cities	Rural area
I. Exploitation of the surface of the earth	..	100	121	111
II. Extraction of minerals ..	..	100	..	230
III. Industry	23	77	122	107
IV. Transport	26	74	90	100
V. Trade	16	84	167	144
VI. Public force	31	69	82	99
VII. Public administration ..	35	65	238	106
VIII. Profession and liberal arts ..	19	81	204	156
IX. Persons living on their income ..	38	62	156	169
X. Domestic service	24	76	150	67
XI. Insufficiently described occupations	19	81	153	112
XII. Unproductive	8	92	49	101

Occupation	Proportion *per mille* in		Percentage of			
			Workers in		Dependents in	
	Cities	State	Cities	State	Cities	State
Agriculture ..	52	785	48	47	52	53
Industry ..	432	89	45	47	55	53
Commerce ..	184	48	42	43	58	57
Others ..	258	61	40	50	60	50

Occupation and sex

286. The question of sex with reference to occupation has already been touched upon in this chapter as elsewhere in the Report; for detailed statistics Subsidiary Table VI should be consulted. The object in view is the ascertainment of the extent to which women assist their male relatives in the work the latter undertake to earn a livelihood for the family. Where-ever the women are kept in seclusion they can obviously render no active help in this direction and their activities are confined to domestic affairs. In this States among 1,486,289 workers 461,628 are female, 1,024,661 males a proportion very nearly of 1 to 2; and this is just as should be among a agricultural people observing no *purdah.* To make the position clearer it is necessary to quote a few figures. The proportion of female workers is largest among the cultivating (507 *per mille*), labouring (459) and pastoral (263) classes. The large percentages of *industry* arise from the women of the functional classes usually sharing the work of the male members of the family; the large amount of spinning, sizing, weaving performed by the women generally and the plying of boats practised extensively by the Hanji women

in Kashmir swell the proprotions under textiles (1119) and transport by water (1,017). As regards *trade*, milk (550), grass (343), tailoring products (612), cowdung and wood fuel (420) and bangles, toys, fans, etc. (330) are largely sold by women ; and they are also strongly represented in midwifery (851) and domestic service (209) in matters of *profession*. The proportion returned under unproductive occupations (375) is chiefly due to the large number of the prostitutes included in that head.

No.	Occupation	Females *per mille*
I	Exploitation of the surface of the earth ..	499
II	Extraction of minerals	111
III	Industry	442
IV	Transport	217
V	Trade	181
VI	Public force	2
VII	Public administration	22
VIII	Profession and liberal arts	82
IX	Persons living on their income	226
X	Domestic service	203
XI	Insufficiently described occupations ..	252
XII	Unproductive	361

Occupation by religion

287. Part D of the Imperial Table deals with absolute figures of occupation arranged by religion and Subsidiary Table IX contains proportions for the four main religions of the State. The subsidiary table treats of the occupation *versus* religion statistics in a double aspect ; it displays occupation figures by religion and, *vice versa*, religion figures by occupation. In every 1,000 persons following the various occupations here 2,186 are Hindus, 7,594 Musalman, 116 Budhist and 100 Sikh, the rest belong to other religions. The proportions for different sub-classes are exhibited in the marginal statement. Among the agriculturists and pastorals the majority are of course Mohamedans and so are the common industrial classes—'the tinkers and tailors,' so to speak. Transport also claims a large proportion of Musalmans, because the Hanjis are all Mohamedans. Trade proportions are the largest for Hindus and Musalmans, the former being the Jammu people and the latter those of Kashmir. In public force, public administration, profession and liberal arts the Hindus preponderate. Domestic servants come chiefly from among the Brahmans, Jhiwars, etc., in the case of Hindus, and the fact that Hanjis and other Kashmiri Musalmans largely act as personal servants accounts for the excessive Musalman proportion under this head. A very large proportion of common coolies are also Musalman but the Musalman proportion is nowhere so high as under 'beggars, vagrants, procurers, prostitutes, etc.' In the case of Hindus the highest proportion is that of persons living on their income, that under mining being merely accidental. The Bodh and Sikh averages are small in proportion to their total population ; the one community is represented least in industry and independent living and the other musters strongest in trade and public service (chiefly civil).

Serial No.	NAME OF OCCUPATION	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION				
		Hindu	Musalman	Budhist	Sikh	Others
I	Exploitation of the surface of the earth	1,909	7,861	130	99	1
II	Extraction of minerals	6,970	2,424	606	..	..
III	Industry	2,250	7,691	9	38	12
IV	Transport	1,300	8,533	50	91	26
V	Trade	4,007	5,718	40	207	28
VI	Public force	6,321	3,473	66	116	24
VII	Public administration	6,367	3.279	9	307	38
VIII	Profession and liberal arts	5,203	4,435	268	73	21
IX	Persons living on their income ..	6,846	2,837	4	128	185
X	Domestic service	4,723	5,022	101	148	6
XI	Insufficiently described occupation ..	4,403	5,363	117	108	9
XII	Unproductive	1,453	8,307	16†	73	3

The distribution, conversely, of religion by occupation, as made in the marginal statement at the next page, will show what proportion of each religious community is engaged here in the various walks of life. The Hindu proportion under the first head is mainly comprised of the hill and *kandi* cultivators of the Dugar Ilaqa ; industry, trade and service, are occupations which claim the next best portions of the Hindu population. The proportion of Musalmans is brought to a fairly high level under industry by the workmen of Kashmir, and it is smallest under persons living on their income because of there being so few 'proprietors (other than of agricultural lands), funds and scholarship-holders and pensioners.' The agricultural proportion is not so high in any community as that of the Budhists ; and those of industry and trade under 'others' are so enormous because of the presence under that head of the Parsis and the Jains.

The large proportion of 'others' shown under independent income is due to some European pensioners* sojourning at the census time in Kashmir; and the fact that Europeans are mostly engaged here in service accounts for the excessive proportions of sub-classes VII and VIII. The agricultural proportion of the Sikhs is due to the Sikh colonies of Kashmir and Punch and a few settlements in Jammu; the rest of them are busy with industry, trade and service. Those of Mirpur and the neighbourhood carry on money-lending on a large scale and constitute a powerful incentive to the cultivator's indebtedness and impecuniosity.

Religion	Distribution by occupation of 10,000 persons of each religion											
	I*	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Hindu ..	6,966	..	914	63	693	188	265	398	24	258	147	84
Musalman ..	8,259	..	899	120	284	30	39	98	3	79	52	137
Budhist ..	8,964	1	69	46	131	38	7	388	..	104	74	178
Sikh ..	7,944	..	341	97	784	75	279	122	10	177	79	92
Others ..	1,739	..	2,428	637	3,450	386	814	836	333	170	148	89

*These are serial numbers of sub-classes of occupation.

288. By caste. Caste figures with reference to occupations are contained by Subsidiary Table VIII, which is founded upon Imperial Table XVI. The more important occupations followed by the selected castes have been distinguished and the rest shown together as 'others'. The extent to which the various castes and functional groups follow their traditional occupations is shown by the proportions, *per mille*, noted against the caste names. The percentages of female workers have uniformly been given in order to show how far the women of each community assist in the usual avocations of its male members. In this agricultural country, it will be observed, even the functional classes like the Chamiars (563), Jhiwars (113) Hajjams (358), Tarkhans (436), Lohars (602), Sochis among the Hindus (453) and Julahas (604), Darzis (510), Chuhras (623), Mochis (451), Kumhiars (529), Ahangars (683) and Telis (415) among the Musalmans, largely cultivate the land. The proportions of cultivating Khattris (163), Kashmiri Pundits (288), Soniars (100) are indeed surprising. The Jhiwar does a lot of domestic service (40) and it is the cook class that raises the proportion of the Kashmiri Pundits (89) under that head. The latter community (300) as also the Khattris (158) are, however, chiefly engaged in the State service. Thirty-one *per mille* of the barbers are employed in the military and civil services of the State; 64 of the Sochis, 27 of Dums, Chuhras, etc., 15 of Mochis, 19 of Mirasis are some other interesting figures under that head. No detail could be obtained of State Gazetted officers but the extent to which each religious community is represented in the higher services will be apparent from the table on the margin which has been prepared from the State civil list.

Serial No.	Name of Department	Total No. of Gazetted Officers under each who are					Total
		Hindu*	Musalman	Christian	Parsi	Sikh	
1	Military and Transport	133	48	2	..	..	183
2	Departments under Chief Minister †.. ..	22	2	4	..	1	29
3	Settlement Department	5	..	1	..	2	8
4	Account "	3	..	2	..	..	5
5	Forest "	9	1	4	..	1	15
6	Customs and Excise	3	..	..	..	..	3
7	All other departments under Revenue Minister‡	20	7	11	..	1	39
8	P. W. Department	11	1	5	..	2	19
9	Education "	13	2	..	2	2	19
10	Medical "	9	1	4	..	1	15
11	Police "	1	3	..	..	1	5
12	Telegraph "	4	..	..	..	..	4
13	Other departments under Home Minister § ..	5	..	8	..	1	14
14	Judicial Department	20	3	..	1	..	24
	Total ..	258	68	41	3	12	372

* Hindu figures include some Sikhs and all Jain community.

Includes Foreign, Toshakhana, Reception, Dharamarth, Baghikhana, Malmaveshi, Stable, Game Preservation and Rakh departments.

‡ Includes Stamps, Stationery, Printing, Horticulture, Wine Manufactory, Revenue and civil Veterinary, Agriculture and Mulberry Culture departments Kûth Preservation department being still in its infancy and Census department being temporary have both been kept out of account.

§ Includes Meteorological Museum, Archæological, Municipal, Jail, Electrical, Dredging and Home departments.

That 22 *per mille* of the Mirasis were found working as field labourers, 23 as artisans, 17 as domestic servants and 15 as common labourers indicates that the traditional minstrel of India has fallen upon evil days and finding his original vocation not quite so paying now is taking to more mundane

* Altogether 35 Christians pensioners were returned out of which 19 were, at the time of the Census, living in Srinagar, and the rest elsewhere.

pursuits. The proportion of beggars, etc., among the high-bred Chibh (6) in the south and Shin (17) in the north will show the adversity into which these proud races have fallen or are drifting.

Among the Christians, the majority are engaged in public administration (255), arts and professions (150) or act as artisans, etc., (160); the Christian cultivators represent the Laddakhi convert or the Chuhras and Dums of Jammu and Jasrota; the figure returned under domestic service (115) relates chiefly to the Goanese waiters and cooks employed in several European households and elsewhere. This brings us on to Subsidiary Table X which distributes the Europeans and the Anglo-Indians occupationally. The marginal abstract from it will prove useful. It contains the actuals of workers, who number 163 against 103 dependents. The five persons under 'exploitation of the surface of the earth' are the forest officers of various grades, 49 have been returned as commissioned and gazetted officers in the military and civil services of the State and of the Government of India and 10 males and 11 females were living on their own income as pensioners and otherwise.

No.	Occupation	Europeans		Anglo-Indian	
		Males	Females	Males	Females
I	Exploitation of the surface of the earth ..	5	..	..	..
III	Industry	16	..	..	..
V	Trade	3	2	..	..
VI	Public force	21	..	..	..
VII	„ administration	40	6	..	..
VIII	Arts and profession	19	21	2	4
IX	Persons living on their income	10	11	..	..
X	Domestic service	1	..	..	..
XI	Contractors, clerks, cashier, etc.	2	..	..	..

289. Comparison is made of the present figures of occupation with those of the last Census in subsidiary Table VII. Some variations, being due to a difference in treatment of certain heads for purposes of classification made on either occasion, are not at all real, while others are genuine and represent actual rise and fall in the industrial, commercial and general economic conditions of this country and its people. The more important ones may be displayed in the margin. The increase under *agricultural* occupations is due to a larger number of persons taking to cultivation (+40) because, with the advent of the regular Settlement of Revenue, the rights and priviliges of the tenants and landholders have been assured and a better sense of security of interests and fixity of tenure now prevails.

Comparison

No.	Occupation	Variation
I	Exploitation of the surface of the earth ..	+13·2
II	Extraction of minerals	−32·2
III	Industry	−0·7
IV	Transport	+29·4
V	Trade	−1·0
VI	Public force	+4·6
VII	„ administration	−9·5
VIII	Profession and liberal arts	−19·8
IX	Persons living on their income ..	−78·3
X	Domestic service	+5·2
XI	Insufficiently described occupations ..	−52·7
XII	Unproductive	−35·3

The landowning classes (–93) have on the other hand are dwindling away because of the conflict of the old with the new. Their properties seem to have largely passed out of their hands under the burden of debts that their reckless manner of living entailed; Such of them, however, as remain appear to be taken more care of as a much larger number of agents, managers, and other rent-collecting staff (+1,038) are now employed. Horticultural improvement (+50) also contributes to the increased percentage of agricultural occupations. The other items under agriculture as also *pasture* and other heads under exploitation of the surface of the earth are forest establishment (+40), cattle breeding (+83), sericulture (+82), fishing (+160) and hunting (+492). The last two items, however, are due to a better enumeration of the promiscuous Hanji class and of the elusive wandering tribes. With the greater efficiency in the control and supervision of forests a genuine decrease has taken place among the wood-cutters, fire-wood, lac, rubber etc., collectors and charcoal burners (–67), but the large decreases under sheep, goat and pig breeders (–80) and breeders of horses, mules, camels, asses, etc., are a result only of a difference in classification. *Industrial* life would appear to have somewhat declined (–·7) but to read the statistics aright we must go into detail. The *textiles* have uniformly diminish except rope, twine and string (+373), wool carding, spinning, weaving etc., (+5) and silk spinning and weaving (+129). *Leather* works (–86) have also declined all round and for good cause, too. The bad leather

produced in Kashmir cannot compete with that made in India and elsewhere and there is a larger increase, in consequence, of raw material under this head. With the rising demand for furniture following in the wake of new methods of living *wood* industry in general (+89) and carpentry, joinery etc., in particular have increased, and the great rise under basket making, leaf-platter making, etc., (338) owes itself to a better enumeration and classification of the *Shakhsazes* of Kashmir and *Dosalis* of Jammu on the one hand and to the fact, on the other, that with the improved communications the export of fruits has gone up considerably and there is a much greater demand now for the wicker-work baskets in which they are carried. Foreign made articles of *metal* are finer and have, with the greater facility of transport, become cheaper and it is but natural that with greater import of them the local industry under this head should decrease (–37). The absence of all figures from under the head plough and agricultural implement makers is, however, due to the fact that these people being no other than the ordinary village blacksmiths have all been shown under group 41 (workers in iron and makers of implements and tools principally or exclusively of iron). This has led to an apparent decrease under the one head (–100) and increase (+60) under the other. *Ceramics* like most other local industries have decayed (–6). The increase in *chemical products* though slight +2) in general is noteworthy under some of its sub-heads; that under manufacture of matches and explosive materials being 48, and soap, candles, perfumes etc., 147. There is indeed a much greater demand now of aerated and mineral waters* (+180) and the increase under manufacture of dyes, paints, etc., (+209) is ascribable to larger preparation of Indian ink used in vernacular correspondence of the State offices. The *paper* industry has been spoken of above as having considerably declined, and the increase registered under that head (+88) is due solely to a larger manufacture of the imitation *papier mache* work to which an impetus has undoubtedly been given by the greater influx of visitors—Indian as well as European—who patronize the industry as one of Kashmirs pecularities and always carry some specimens of it along with them. The small decrease in *food* industries (–2) has resulted from a disappearance of fish curing, tobacco, opium, etc., manufacturing. The *wine* manufacture of Kashmir has also diminished. The head *butter*, cheese and ghee making is blank because all units of this class have been wrongly shown under group 118 where an increase of 68 per cent has resulted. This error has taken place in some other items where the making and selling of the article have been confounded. Fairly large increases have, however, accrued among bakers, biscuit makers (+19), butchers (+388), makers of sugar, molasses and jaggery (+36) and makers of sweetmeat, jam, condiments, etc., (+10). Industry and trade have largely been confused also in the case of articles of *dress*, toilet, wood, stone, etc. Industries connected with *house-building* have risen with the advancement of the people and a growing sense of comfort and sanitation in daily life. Indigenous *saddlery* (–56) is being rightly displaced by the neater articles of foreign make and it is the great expansion during the decade of *electric* works which yields the excessive percentage of 10,300 under gas, electric light, etc. The noticeable features of the statistics of *arts, sciences and luxury* industries (+39) are the great development in match-making, photography (+242), jewellery making (+42) and making and mending of musical instruments (+12). The abnormal increase of 1,489 under 'makers of bangles, rosaries, necklaces, spangles, etc.,' however, cannot but be a consequence of misclassification made this time or the last. The increase in the statistics of *transport* (+29) is quite in keeping with the improvement that has decidedly taken place in the means of communication; transport by water having risen by 29 per cent and by road 43. Railway figures have fallen as,

* The mineral water industry has a great scope here, and all that is required to expand it is enterprise which the local people lack so much, but which might well be imported from outside, at least so long as the indigenous people are not educated in the art of filtering, refining and bottling the mineral waters existing in various parts of the country.

although the strength of the staff (+56) has increased, all the construction work having finished since last Census the number of labourers employed on railway construction (–94) is only nominal now. Telegraphic and Postal communications (+37) have also improved to a large extent. A rumour got abroad in the course of the enumeration that when the number of money-lenders will have been ascertained by means of the Census all the *banking* business will be assessed to income-tax. This led to a large number of the money-lending persons of Mirpur and Jasrota districts having got themselves shown under occupations other than banking. This is fully reflected in the ten per cent decrease in the number of money-lenders. Among the increases under *trade* may be mentioned those of the textiles (58), skins (218) milk, ghee, etc., (68), sheep and goats, etc., (162). The *parchunwalas* as also all other Banias having this time been included in 'grain and pulse dealers' it is small wonder that the figures under that head should have increased by more than eleven times of the previous total. The increase under *public force* (5) is readily explained by the improvements in the strength of the police (892) and that of *public administration* by the all round strengthening of the civil services (British Government, +79 and State services, +14). The totals of *religious* mendicants, inmates of monasteries, etc., (955) have gone up so high largely because the Lamas of Laddakh have all been thrown under this head on the present occasion. There is a great increase among petition-writers (123) and it may be worthy of the attention of the judicial authorities to see that this not very desirable class is not unduly gaining in strength by an indiscriminate accord of permission to act as such. The increase of (12) under *medical professions* arises from the efforts of the State to supply medical relief for its people and that of instruction (+29) from an expansion of educational arrangements. With the development of Public Works Departments of the State the number of 'engineers, surveyors, etc.,' has grown seven times larger and for the smaller totals under 'insufficiently described occupations' it is the greater efficiency of enumeration and classification secured this time that is mainly responsible. The increase among inmates of jails indicates a better detection of crime and the general improvement in the economic, material and moral condition of the people is reflected by the large decrease (–36) registered under 'beggars, vagrants, procurers, prostitutes, etc.'

Departmental Census

290. Over and above the general occupation figures on the one hand and special industrial statistics on the other, totals were this time also worked out of the employes of Railway, Irrigation, Postal and Telegraph departments. The object of this, as enunciated in the Census Commissioner's circular letter No. 1409, dated 21st October 1910, is : "In order to obtain full information regarding the extent to which modern industrial developments have influenced the functional distribution of the people, it is necessary to know the number of persons employed in the above undertakings as well as in cotton and jute mills, coal mines, tea gardens, etc." The statistics collected by means of the special departmental returns are exhibited in Subsidiary Table XI and may be summarized as in the margin. These figures scarcely call for any comment. It may, however, be noted that the irrigation totals include 153 contractors, 94 permanent employes of theirs and 3,576 coolies. The latter were mostly the Afghan coolies working on Jhelum Canal construction work, referred to so often. Railway contractors numbered only 6 and coolies 21. This count was also taken on the 10th of March, 1911.

Department	Total	European and Anglo-Indians		Indians	
		Officers	Subordinates	Officers	Subordinates
Railway ..	191	1	..	..	190
Irrigation ..	4,517	3	..	..	4,514
Postal ..	997	1	..	..	996
Telegraph ..	296	..	1	17*	278

* Employed on signalling work.

SUBSIDIARY TABLE I—*General distribution by occupation*

Class, Sub-class and Order	Number per 10,000 of total population		Percentage in each class, sub-class and order of		Percentage of actual workers employed		Percentage of dependants to actual workers	
	Persons supported	Actual workers	Actual workers	Dependents	In cities	In rural areas	In cities	In rural areas
1	2	3	4	5	6	7	8	9
ENTIRE STATE	10,000	4,706	47	53	5	95	136	111
A.—Production of raw materials ...	7,979	3,782	47	53	...	100	121	110
I.—Exploitation of the surface of the earth ...	7,979	3,782	47	53	...	100	121	111
1. Pasture and agriculture	7,966	3,776	47	53	...	100	121	111
(*a*) *Ordinary cultivation*	7,837	3,704	47	53	...	100	106	112
(*b*) *Growers of special products & market gardening*	14	7	50	50	10	90	179	91
(*c*) *Forestry*	10	5	49	51	14	86	279	79
(*d*) *Raising of farm stock*	102	59	57	43	...	100	1,060	73
(*e*) *Raising of small animals*	3	1	55	45	3	97	108	82
2. Fishing and hunting	13	6	43	57	8	92	11	133
II.—Extraction of minerals	...	...	30	70	...	100	...	230
3. Mines	...	...	30	70	...	100	...	230
B.—Preparation and supply of material substances	1,372	627	46	54	22	78	127	127
III.—Industries	888	421	47	53	23	77	122	107
6. Textiles	303	177	58	42	24	76	100	63
7. Hides, skins and hard materials from the animal kingdom	2	1	42	58	5	95	142	138
8 Wood	98	40	40	60	15	85	159	145
9. Metals	42	15	37	63	24	76	158	175
10. Ceramics	45	21	45	55	7	93	113	121
11. Chemical products, properly so called and analogous	41	15	37	63	12	88	141	171
12. Food industries	66	31	47	53	27	73	129	108
13. Industries of dress and the toilet	212	89	42	58	24	76	125	142
15. Building industries	25	10	39	61	54	46	171	139
16. Construction of means of transport ...	1	...	50	50	84	16	77	225
17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.	1	...	28	72	76	24	325	50
18. Industries of luxury and those pertaining to literature and the arts and sciences	39	15	40	60	30	70	162	147
19. Industries concerned with refuse matter ...	13	7	50	50	26	74	30	94
IV.—Transport	106	54	51	49	26	74	90	100
20. Transport by water	50	30	59	41	36	64	69	71
21. Transport by road	49	21	43	57	12	88	143	131
22. Transport by rail	1	1	50	50	2	98	180	94
23. Post office, telegraph and telephone services	6	2	45	55	20	80	268	86
V.—Trade	378	152	40	60	16	84	167	144
24. Banks, establishments of credit, exchange and insurance	32	10	32	68	9	91	199	216
26. Trade in textiles	19	7	35	65	41	59	216	161
27. Trade in skins, leather and furs	4	2	36	64	11	89	255	164
28. Trade in wood	3	1	48	52	26	74	118	102
32. Hotels, cafes, restaurants, etc.	1	...	45	55	34	66	147	110
33. Other trade in food stuffs	260	110	42	58	15	85	137	136
34. Trade in clothing and toilet articles ...	4	1	23	77	31	69	135	422
35. Trade in furniture	1	...	42	58	6	94	925	88
36. Trade in building materials	...	...	56	44	24	76	100	74
37. Trade in means of transport	2	1	44	56	2	98	86	127
38. Trade in fuel	12	7	53	47	15	85	132	79
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	10	3	31	69	53	47	270	169
40, Trade in refuse matter	1	...	31	69	95	5	238	33
41. Trade of other sorts	29	10	35	65	10	90	36	167
C.—Public administration and liberal arts	331	136	41	59	27	73	180	131
VI.—Public force	65	34	52	48	31	69	82	99
42. Army	34	22	65	35	32	68	38	60
44. Police	31	11	37	63	28	72	181	169
VII.—Public administration	91	36	40	60	35	65	238	106
45. Public administration...	91	36	40	60	35	65	238	106
VIII.—Profession and liberal arts	167	63	38	62	19	81	204	156
46. Religion	122	45	37	63	13	87	209	166
47. Law	5	1	26	74	37	63	416	199
48. Medicine	9	3	40	60	24	76	213	169
49. Instruction	9	4	39	61	36	64	206	128
50. Letters and arts and sciences	22	10	43	57	35	65	163	106
IX.—Persons living on their income	8	3	38	62	38	62	156	169
51. Persons living principally on their income ...	8	3	38	62	38	62	156	169
D.—Miscellaneous	318	161	51	49	16	84	132	91
X.—Domestic service	120	64	53	47	24	76	150	67
52. Domestic service	120	64	53	47	24	76	150	67
XI.—Insufficiently described occupations ...	73	33	46	54	19	81	153	112
53. General terms which do not indicate a definite occupation	73	33	46	54	19	81	153	112
XII.—Unproductive	125	64	51	49	8	92	49	101
54. Inmates of jails, asylums and hospitals ...	2	2	97	3	74	26	...	11
55. Beggars, vagrants, prostitutes ...	123	62	50	50	6	94	71	102

SUBSIDIARY TABLE II

Distribution by occupation in Natural Division

Occupation	Number *per mille* of total population supported in			
	Entire State	Jammu Province (Natural Division I and II)	Jhelum Valley (Natural Division III)	Indus Valley (Natural Division IV)
1	2	3	4	5
ENTIRE STATE	1,000	1,000	1,000	1,000
I.—Exploitation of the surface of the earth	798	812	751	938
1. (a) *Agriculture*	785	802	734	932
(1) Income from rent of agricultural land	10	12	9	7
(2) Ordinary cultivators	760	776	709	916
(3) Agents, manager of landed estates (not planters) clerks, rent collectors, etc.	1	1	...	...
(4) Farm servants and field labourers	13	13	13	9
(6) Fruit, flower, vegetable, betel, vino areca-nut, etc., growers	1	...	3	...
(b) *Pasture*	10	10	13	3
(9) Cattle and buffalo breeders and keepers ...	8	7	10	3
(10) Sheep, goat and pig breeders	...	...	...	...
(12) Herdsmen, shepherds, goatherds, etc.	2	3	3	...
(13) Birds, bees, silkworms, etc....	...	...	...	...
2. Fishing and Hunting	1	...	3	1
(Others) Group 7, 8...	1	1	1	...
II.—Extraction of minerals	...	...	...	...
III.—Industry	89	73	125	9
6. Textile industries	30	20	49	5
8. Wood industries	10	8	14	...
9. Metal industries	4	4	5	1
12. Food industries	7	7	8	...
13. Industries of dress and toilet	21	20	27	1
Other industries	17	14	23	2
IV.—Transport	11	7	16	5
V.—Trade	38	41	41	5
26. Trade in textiles	2	1	3	1
32. Hotels, cafes restaurants, etc.	...	...	...	...
33. Trade in food stuffs	26	26	31	4
Other trades	10	14	7	...
VI.—Public force	6	8	4	6
VII.—Public administration	9	9	10	5
VIII.—Professions and liberal arts	17	15	20	10
IX.—Persons living on their income	1	1	1	1
X.—Domestic service	12	11	15	6
XI.—Insufficiently described occupations...	7	9	5	7
XII.—Unproductive...	12	14	12	8

SUBSIDIARY TABLE III—*Distribution of the agricultural, industrial, commercial and professional population in Natural Divisions or Districts*

District and Natural Division	Agriculture				Industry (including mines)				Commerce				Profession				Other occupations			
	Population supported by agriculture	Proportion of agricultural population *per* 1,000 of district population	*Percentage on agricultural population of* Actual workers	*Percentage on agricultural population of* Dependents	Population supported by industry	Proportion of industrial population *per* 1,000 of district population	*Percentage on industrial population of* Actual workers	*Percentage on industrial population of* Dependents	Population supported by commerce	Proportion of commercial population *per* 1,000 of district population	*Percentage on commercial population of* Actual workers	*Percentage on commercial population of* Dependents	Population supported by profession	Proportion of professional population *per* 1,000 of district population	*Percentage on professional population of* Actual workers	*Percentage on professional population of* Dependents	Population supported by other occupations	Proportion of other occupation followers *per* 1,000 of district population	*Percentage on other occupation followers of* Actual workers	*Percentage on other occupation followers of* Dependents
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
ENTIRE STATE ...	2,479,398	785	47	53	280,430	89	47	53	153,024	48	43	57	52,889	17	38	62	192,385	61	50	50
Jammu Province (Natural Division I & II)	1,281,585	802	43	57	115,964	73	46	54	76,994	48	42	58	24,292	15	41	59	99,030	62	55	45
Jammu District ...	203,406	623	43	57	48,646	149	46	54	21,814	67	41	59	9,558	29	39	61	43,267	132	50	50
Jasrota ,, ...	102,558	676	52	48	17,519	115	45	55	15,954	105	41	59	4,617	30	41	59	11,154	74	48	52
Udhampur ,, ...	186,496	865	49	51	8,342	39	54	46	9,800	45	46	54	2,392	11	45	55	8,695	40	59	41
Riasi ,, ...	178,921	865	42	58	5,451	26	47	53	11,673	56	39	61	1,698	8	44	56	9,066	45	61	39
Mirpur ,, ...	264,725	815	42	58	28,275	87	43	57	11,792	36	46	54	4,424	14	41	59	15,717	48	59	41
Bhadarwah *Jagir* ...	32,869	876	59	41	1,501	40	58	42	943	25	50	50	310	8	42	58	1,889	51	75	25
Punch *Ilaqa* ...	312,610	935	37	63	6,230	19	50	50	5,018	15	35	65	1,293	4	49	51	9,242	27	65	35
Kashmir Province (Natural Division III)	950,649	734	51	49	161,971	125	48	52	73,312	57	43	57	25,945	20	31	69	83,325	64	42	58
Kashmir North ...	381,526	828	53	47	33,588	73	47	53	18,562	40	44	56	6,199	13	32	68	20,911	46	47	53
,, South ...	388,295	607	50	50	124,550	195	49	51	51,971	81	42	58	18,788	29	30	70	55,606	88	38	62
Muzaffarabad District ...	180,828	926	49	51	3,833	20	39	61	2,779	14	45	55	958	5	40	60	6,807	35	59	41
Frontier Districts (Natural Division IV)	247,164	932	55	45	2,495	9	69	31	2,718	10	65	35	2,652	10	74	26	10,031	39	68	32
Laddakh District ...	175,942	943	56	44	1,656	9	73	27	2,317	12	63	37	1,845	10	81	19	4,896	26	67	33
Gilgit ,, ...	21,130	881	52	48	285	12	65	35	317	13	71	29	200	8	54	46	2,037	85	80	20
Frontier *Ilaqa* ...	50,092	920	53	47	554	10	59	41	84	1	80	20	607	11	57	43	3,098	57	62	38
Cities ...	8,245	52	48	52	68,228	432	45	55	29,076	184	42	58	11,639	74	33	67	40,882	258	40	60

SUBSIDIARY TABLE IV—*Occupations combined with agriculture (where agriculture is the subsidiary occupation)*

Occupation	Number *per mille** who are partially agriculturist			
	Entire State	Jammu Province (Natural Division I & II)	Jhelum Valley (Natural Division III)	Indus Valley (Natural Division VI)
1	2	3	4	5
ENTIRE STATE	15	19	12	5
I—Exploitation of the surface of the earth	1	1	2	...
(*a*) *Agriculture*	...	...	...	...
(2) Ordinary cultivators	...	...	...	...
(3) Agents, managers of landed estates (not planters) clerks, rent collectors, etc.	25	25	36	13
(4) Farm servants and field labourers	...	...	...	...
(6) Fruit, flower, vegetable, betel vine, areca-nut growers	22	32	16	268
(*b*) *Pasture*	59	44	83	11
(9) Cattle and buffalo breeders	50	30	81	11
(10) Sheep, goat and pig breeders	63	61	118	...
(12) Herdsmen, shepherds, goatherds, etc.	84	87	81	...
(13) Birds, bees, silkworm, etc....	126	250	125	...
2. Fishing and hunting	58	...	66	18
(Others) Groups 7 & 8	46	82	15	59
II—Extraction of minerals	...	...	...	...
III.—Industry	76	123	45	44
6. Textile industries	42	102	18	25
8. Wood industries	113	150	86	47
9. Metal industries	171	244	104	65
12. Food industries	36	454	25	109
13. Industries of dress and the toilet	111	158	63	41
Other industries	93	104	84	84
IV.—Transport...	47	88	27	27
V.—Trade	74	95	48	52
36. Trade in textiles	48	70	31	52
32. Hotels, cafes restaurants, etc.	102	69	12	...
33. Trade in food stuffs	68	86	51	53
Other trades	87	115	30	47
VI.—Public force	114	52	160	349
VII.—Public admistration	64	72	58	26
VIII—Professions and liberal arts	98	117	93	23
IX.—Persons living on their income	170	216	92	68
X.—Domestic service	25	30	20	16
XI.—Insufficiently described occupations	49	60	25	20
XII.—Unproductive	53	60	50	12

* The proportions of the partially agriculturist are worked out on the total number of actual workers alone.

SUBSIDIARY TABLE V—*Occupations combined with agriculture (where agriculture is the principal occupation)**

Landlords (Rent-receivers)		Cultivators (Rent-payers)		Farm servants and field-labourers	
Subsidiary occupation	No. *per* 10,000 who follow it	Subsidiary occupation	No. *per* 10,000 who follow it	Subsidiary occupation	No. *per* 10,000 who follow it
1	2	3	4	5	6
All subsidiary occupations	2,022	All subsidiary occupations	1,134	All subsidiary occupations	729
Rent-payers ...	748	Rent-receivers ...	100	Rent-receivers ...	18
Agricultural labourers ...	29	Agricultural labourers ...	20	Rent-payers	142
Govt. servants of all kinds...	291	General labourers ...	110	General labourers ...	82
Money-lenders & grain-dealers	82	Govt. servants of all kinds...	59	Village watchmen ...	8
Other traders of all kinds ...	151	Money-lenders & grain-dealers	8	Cattle breeders and milkmen	46
Priests	184	Other traders of all kinds ...	56	Mill hands	...
Clerks of all kinds ...	19	Fishermen and boatmen ...	3	Fishermen and boatmen ...	3
School masters ...	3	Cattle breeders and milkmen	58	Rice pounders... ...	1
Lawyers	...	Village watchmen ...	12	Traders of all kinds ...	7
Estate managers ...	1	Weavers	97	Oil-pressers	5
Medical practitioners ...	11	Barbers	32	Weavers	45
Artisans	37	Oil-pressers	19	Potters	6
Others	401	Washermen	3	Leather workers ...	11
Cocoon-rearers... ...	65	Potters	15	Washermen	2
		Blacksmiths and carpenters	66	Blacksmiths and carpenters	26
		Others	332	Others	279
		Cocoon rearers... ...	144	Cocoon-rearers ...	48

* This is based on the three parts of Imperial Table XV-B.

SUBSIDIARY TABLE VI—*Occupations of females by sub-classes and selected orders and groups*

Group No.	Occupation	Number of actual workers: Males	Number of actual workers: Females	Number of females *per* 1,000 males
1	2	3	4	5
	ENTIRE STATE	1,024,661	461,628	451
	A.—Production of raw materials	796,769	397,631	499
	I.—Exploitation of the surface of the earth	796,760	397,630	499
	1. Pasture and agriculture	795,289	397,307	500
	(*a*) *Ordinary cultivation*	777,010	392,917	506
1	Income from rent of land	8,385	3,983	475
2	Ordinary cultivators	752,509	381,837	507
3	Agents, managers of landed estates (not planters) clerks, rent collectors, etc.	648	...	...
4	Farm servants and field labourers	15,468	7,097	459
	(*b*) *Growers of special products and market gardening* ...	1,600	606	379
6	Fruit, flower, vegetable, betel, vine, areca-nut, etc., growers ...	1,600	606	379
	(*c*) *Forestry*	1,328	172	130
7	Forest officers, rangers, guards, etc.	913	...	...
8	Wood cutters, firewood, lac, catechu, rubber, etc., collectors and charcoal burners	415	172	414
	(*d*) *Raising of farm stock*	14,944	3,607	241
9	Cattle and buffalo breeders and keepers	11,014	2,900	263
10	Sheep, goat and pig breeders	363	32	88
12	Herdsmen, shepherds, goatherds, etc.	3,567	675	189
	(*e*) *Raising of small animals*	407	5	12
13	Birds, bees, silkworms, etc.	407	5	12
	2. Fishing and hunting	1,471	323	220
14	Fishing	1,071	323	302
15	Hunting	400	...	...
	II.—Extraction of minerals	9	1	111
	3. Mines	9	1	111
17	Mines and metallic minerals (gold, iron, manganese, etc.) ...	9	1	111
	B.—Preparation and supply of material substances...	147,018	51,173	348
	III.—Industry	92,262	40,771	442
	6. Textiles	26,306	29,444	1,119
21	Cotton ginning, cleaning and pressing	71	8	113
22	Cotton spinning, sizing and weaving	11,347	28,309	2,495
24	Rope, twine and string	85	8	94
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	3	...	...
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	10,795	237	22
27	Silk spinners and weavers	2,248	631	29
30	Dyeing, bleaching, printing, preparation and sponging of textiles ...	821	41	50
31	Other (lace, crape, embroideries, fringe, etc., and insufficiently described textile industries	936	210	224
	7. Hides, skins and hard materials from the animal kingdom ...	238	22	92
32	Tanners, curriers, leather dressers and dyers, etc.	238	22	92
	8. Wood	10,154	2,400	236
36	Sawyers, carpenters, turners and joiners, etc.	6.964	213	31
37	Basket makers and industries of woody materials including leaves ...	3,190	2,187	686
	9. Metals	4,675	163	35
40	Makers of arms, guns, etc.	11	...	...
41	Others workers in iron and makers of implements and tools principally or exclusively of iron	4,262	116	27
42	Workers in brass, copper and bell metal	103	7	68
43	Workers in other metals (tin, zinc, lead, quick-silver, etc.) ...	80	2	25
44	Workers in mints, die-sinkers, etc.	219	38	174
	10. Ceramics	4,825	1,620	336
47	Potters and earthen pipe and bowl makers	4,446	1,604	361
48	Brick and tile makers	379	16	42
	11. Chemical products properly so called and analogous ...	4,303	572	133
50	Manufacture of matches and explosive materials	91	2	22
51	Manufacture of ærated and mineral waters	19	...	...
52	Manufacture of dyes, paint and ink	65	...	...
53	Manufacture and refining of vegetable and mineral oil	3,651	567	155
54	Manufacture of paper, card-board and *papier mache*	92	...	...
55	Others (soap, candles, lac, cutch perfumes and miscellaneous drugs)	385	3	8
	12. Food industries	7,412	2,352	317
56	Rice pounders and huskers and flour grinders	3,238	1,475	456
57	Bakers and biscuit makers	1,977	808	409
58	Grain parchers	39	26	667
59	Butchers	1,322	24	18
62	Makers of sugar, molasses and gûr	2	...	..
63	Sweetmeat makers, preparers of jam and condiments, etc. ...	826	19	23
64	Brewers and distillers	8	...	...
	13. Industries of dress and the toilet	25,138	3,116	124
67	Hat, cap and turban makers	8	1	125
68	Tailors, milliners, dress-makers and darners, embroiderers on linen...	8,663	626	72
69	Shoe, boot and sandal makers	9,875	1,540	146
70	Other industries pertaining to dress, gloves, socks, gaiters, belts, buttons, umbrellas, canes, etc.	78	6	77
71	Washing, cleaning and dyeing	1,816	735	405
72	Barbers, hair-dressers and wig-makers	4,698	208	44

SUBSIDIARY TABLE VI—*Occupations of females by sub-classes and selected orders and groups*

Group No.	Occupation	Number of actual workers — Males	Number of actual workers — Females	Number of females *per* 1,000 males
1	2	3	4	5
	15. Building indnstries	2,878	227	79
76	Lime burners, cement workers	26	2	77
77	Excavators, plinth builders and well sinkers	1,969	210	107
79	Others (thatchers, building contractors, house-painters, tilers, plumbers, lock smiths, etc.	883	15	17
	16. Constrnctions of means of transport	119	9	76
81	Saddlers, harness makers, whip and lash makers	119	9	76
	17. Production and transmision of physical forces (heat, light, electricity, motive powers, etc.)	58	...	...
83	Gas works, electric light and ice factories	58	...	...
	18. Industries of luxury and those pertaining to literature and the arts and sciences	4,804	72	15
86	Book-binders and stichers, envelope makers, etc.	44	1	23
87	Makers of mnsical instraments	4	...	...
88	Makers of watches and clocks and optical, photographic and surgical instruments	69	...	...
89	Workers in precions stones and metals, enamellers, imitation jewellery makers, gilders, etc.	4,230	65	15
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred thread	396	4	10
91	Toy, kite, cage, fishing tackle, etc., makers, taxidermists, etc. ...	42	2	48
92	Others (including managers persons other than performers employed in theatres and other places of public entertainment, employes of public societies, race-course service, huntsmen, etc.)	19	...	...
	19. Industries concerned with refuse matter	1,352	774	572
93	Sweepers, scavengers, dust and sweeping contractors	1,352	774	572
	IV. Transport	14,022	3,037	217
	20. Transport by water	6,402	2,985	466
95	Ship owners and their employes, ship brokers, ships' officers, engineers, mariners and firemen	13	18	1,384
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	1,910	52	27
97	Boat owners, boatmen and towmen	4,479	2,915	650
	21. Transport by road	6,610	52	8
98	Persons employed on the construction and maintenance of road and bridges	682	17	25
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage, etc., managers and employes (excluding private servants)	406	3	7
100	Palki, etc., bearers and owners	8	...	...
101	Pack elephant, camel, mule, ass and bullock owners and drivers ...	4,768	...	...
102	Porters and messengers	746	32	43
	22. Transport by rail	217	...	...
103	Railway employes of all kinds other than construction coolies ...	201	...	...
104	Labourers employed on Railway construction	16	...	...
	23. Post office, telegreph and telephone services	793	...	...
105	Post office, telegraph and telephone services	793	...	...
	V.—Trade	40,734	7,365	181
	24. Banks, establishments of credit, exchange and insurance ...	2,986	266	89
106	Bank managers, money-lenders, exchange and insurance agents, money changers and brokers and their employes	2,986	266	89
	26. Trade in textiles	2,105	23	11
108	Trade in piece goods, wool, cotton, silk, hair and other textiles ...	2,105	23	11
	27. Trade in skins, leather and furs	398	17	43
109	Trade in skins, leather, fur, feather, horn, etc.	398	17	43
	28. Trade in wood	370	64	173
110	Trade in wood (not firewood) cork, bark, etc.	370	64	173
	32. Hotels, cafes, restaurants, etc.	84	4	48
114	Venders of wine, liquors, aerated waters, etc.	43	...	...
115	Owners and managers of hotels, cookshops, serais, etc., and their employes	41	4	98
	33. Other trade in food stuffs	28,743	5,986	208
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	6,880	3,784	550
120	Cardamum, betel leaf, vegetables, fruit and areca-nut sellers ...	1,876	878	468
121	Grain and pulse dealers	15,379	612	40
122	Tobacco, opium, ganja, etc., sellers	358	16	45
123	Dealers in sheep, goats and pigs	3,005	269	90
124	Dealers in hay, grass and fodder	1,245	427	343
	34.—Trade in clothing and toilet articles	188	115	612
125	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	188	115	612
	35. Trade in furniture	55	7	127
126	Trade in furniture, carpets, curtains and bedding	5	...	...
127	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, the cellar, etc.	50	7	140
	36. Trade in building materials	24	1	42
128	Trade in building materials (stones, bricks, plaster, cement, sand, tiles, thatch, etc.	24	1	42
	37. Trade in means of transport	286	25	87
129	Dealers and hirers of elephants, camels, horses, cattle, asses, mules etc., sellers (not makers) of carriages, saddlery, etc.	286	25	87

SUBSIDIARY TABLE VI—*Occupations of females by sub-classes and selected orders and groups*

Group No.	Occupation	Number of actual workers — Males	Number of actual workers — Females	Number of females per 1,000 males
1	2	3	4	5
	38. Trade in fuel	1,458	613	420
130	Dealers in firewood, charcoal, coal, cowdung, etc.	1,458	613	420
	39. Trade in articles of luxury and those pertaining to letters and the arts anl sciences	841	126	150
131	Dealers in precious stones, jewellery (real and imitation) clocks, optical instruments, etc.	410	3	7
132	Dealers in common bangles, bead, necklaces, fans, small articles, toys hunting and fishing tackle, flowers, etc.	373	123	330
133	Publishers, book sellers, stationers, dealers in music, pictures, musical instruments and curiosities	58	...	...
	40. Trade in refuse matter	55	...	...
134	Dealers in rags, stable refuse, etc.	55	...	...
	41. Trade of other sorts	3,141	118	38
135	Shopkeepers otherwise unspecified	2,441	54	22
136	Itinerant traders, pedlers, hawkers, etc.	412	19	46
137	Conjurers, acrobats, fortune-tellers, reciters, exhibiters of curiosities and wild animals	287	45	157
138	Other trades (including farmers of pounds, tolls and markets) ...	1	...	...
	C.—Public administration and liberal arts	40,917	1,957	48
	VI.—Public force	10,573	18	2
	42. Army	6,970	18	3
139	Army (Imperial)	9	...	...
140	Army (Native States)	6,961	18	3
	44. Police	3,603	...	...
142	Police	1,866	...	...
143	Village watchmen	1,737	...	...
	VII.—Public administration	11,157	241	22
	45. Public administration	11,157	241	22
144	Service of the State	34	...	...
145	Service of Native and Foreign States	8,755	192	22
146	Municipal and other local (not village) service	946	49	52
147	Village officials and servants other than watchmen	1,422	...	...
	VIII.—Professions and liberal arts	18,434	1,528	82
	46. Religion	13,026	1,173	90
148	Priets, ministers, etc.	2,842	281	99
149	Religions mendicants, inmates of monasteries, etc.	10,109	890	88
151	Temple burial or burning ground service, pilgrim conductors, circumcisers	75	2	27
	47. Law	402	...	...
152	Lawyers of all kinds including Kazis, law agents and mukhtiars ...	98	...	...
153	Lawyers' clerks, petition-writers, etc.	304	...	...
	48. Medicine	928	168	181
154	Medical practitioners of all kinds including dentists, occulists and veterinery surgeons	767	31	40
155	Midwives, vaccinators, componnders, nurses, masseurs, etc. ...	161	137	851
	49. Instruction	1,174	18	15
156	Professors and teachers of all kinds and clerks and servants connected with education	1,174	18	15
	50. Letters and arts and sciences	2,904	169	58
158	Architects, surveyors, engineers and their employes	1,517	61	40
159	Others (authors, photographers, artists, sculptors, astronomers meterologists, botanists, astrologers, etc.)	579	25	43
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers	808	83	103
	IX.—Persons living on their income	751	170	226
	51. Persons living principally on their income	751	170	226
161	Proprietors (other than of agricultural land), fund and scholarship-holders and pensioners	751	170	226
	D.—Miscellaneous	39,959	10,867	272
	X.—Domestic service	16,788	3,415	203
	52. Domestic service	16,788	3,415	203
162	Cooks, water carriers, door keepers, watchmen and other indoor servants	16,296	3,413	209
163	Private grooms, coachmen, dog boys, etc.	492	2	4
	XI.—Insufficiently described occupations	8,364	2,111	252
	53. General terms which do not indicate a definite occupation ...	8,364	2,111	252
164	Manufacturers, businessmen and contractors otherwise unspecified ..	2,038	71	34
165	Chashiers, accountants, book keepers, clerks and other employes in unspecified offices, warehouses and shops	36	...	...
166	Mechanics otherwise unspecified	71	6	85
167	Labourers and workmen otherwise unspecified	6,219	2,034	327
	XII.—Unproductive	14,807	5,341	361
	54. Inmates of jails, asylums and hospitals	621	18	29
168	Inmates of jails, asylums and hospitals	621	18	29
	55. Beggars, vagrants, prostitutes	14,186	5,323	375
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	14,186	5,323	375

* *N. B.*—Although this table was to be [only in respect of selected orders and groups, it was in the paucity of industrial development of the country, considered desireable to work it out for all the heads under which any figures had been returned.

SUBSIDIARY TABLE VII—*Occupations in 1911 and 1901*

Group No.	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
	ENTIRE STATE	3,158,126	2,905,578	+8·7
	A.—Production of raw materials	2,519,742	2,225,095	+13·2
	I.—Exploitation of the surface of the earth	2,519,709	2,225,052	+13·2
	1. Pasture and agriculture	2,515,519	2,223,627	+13·1
	(a).—Ordinary cultivation	2,474,991	2,180,338	+13·5
1	Income from rent of agricultural land	32,470	440,309	—92·6
2	Ordinary cultivators	2,400,806	1,722,002	+39·6
3	Agents, managers of landed estates (not planters), clerks, rent-collectors, etc.	1,434	126*	+1,038·1
4	Farm servants and field labourers	40,281	17,901	+125
	(b).—Growers of special products and market gardening ...	4,407	2,934	+50·2
5	Tea, coffee, cinchona, indigo plantation	...	1	—100
6	Fruit, flowers, vegetable, betel, vine, areca-nut, etc., growers ...	4,407	2,933	+50·2
	(c).—Forestry	3,085	4,400	—29·8
7	Forest officers, rangers, guards, etc.	2,140	1,527	+40·1
8	Wood cutters, firewood, lac, catechu, rubber, etc., collecters and charcoal burners.	945	2,873*	—67·1
	(d).—Raising of farm stock	32,284	35,543	—9·2
9	Cattle and buffalo breeders and keepers	23,785	12,953*	+83·4
10	Skeep, goat and pig breeders	736	3,152*	—79·8
11	Breeders of other animals (horses, mules, camels, asses, etc.) ...	...	583*	—100
12	Herdsmen, shepherds, goatherds, etc.	7,763	18,855*	—58·8
	(e).—Raising of small animals	752	412	+82·5
13	Birds, bees, silkworms, etc.	752	412	+82·5
	2. Fishing and hunting	4,190	1,425	+194·0
14	Fishing	3,326	1,279*	+160
15	Hunting	864	146*	+491·8
	II.—Extraction of minerals...	33	43	—23·2
	3. Mines	33	42	—21·4
16	Coal mines and petroleum wells	...	19*	—100
17	Mines, metallic minerals (gold, iron, manganese, etc.) ...	33	23*	+30·3
	5. Rock, sea and marsh salt	...	1	—100
20	Extraction of saltpetre, alum and other substances soluble in water	...	1	—100
	B.—Preparation and supply of material substances	433,421	427,846	+1·3
	III.—Industry	280,397	282,372	—·7
	6. Taxtiles	95,619	103,490	—7·6
21	Cotton ginning, clearing and pressing	180	3,229	—94·4
22	Cotton spinning, sizing and weaving	61,184	70,394*	—13·1
24	Rope, twine and string	194	41*	+373·1
25	Other fibres, (cocoanut, aloes, flax, hemp, straw, etc.	25	285*	—91·2
26 27	Wool carders and spinners, weavers of woollen blankets, carpets, etc. Silk spinners and weavers	23,677	22,584*	+4·8
28	Hairs, camel and horse hairs, bristles work, brush makers, etc. ...	5,724	2,500	+128·9
29	Persons occupied with feathers	...	100*	—100
30	Dyeing, bleaching, printing, preparation and sponging of textiles,	...	263*	—100
31	Other (lace, crape, embroideries, fringes, etc.) and insufficiently described textile industries.	2,375 2,263	3,065 1,029*	—22·5 +100·5
	7. Hides, skins and hard materials from the animal kingdom,	620	4,508	—86·2
32	Tanners, curriers, leather dressers and dyers, etc.	620	4,152*	—85·1
33	Makers of leather articles such as trunks, water bags, etc. ...	...	15*	—100
34	Furriers	...	263*	—100
35	Bone, ivory, horn, shell, etc., workers	...	78*	—100
	8. Wood	31,045	16,468	+88·6
36	Sawyers, carpenters, turners, joiners, etc.	19,999	14,178*	+41·1
37	Basket makers and other industrios of woody materials including leaves	11,046	2,290*	+338·2
	9. Metals	13,104	20,655	—36·5
38	Forging and rolling of iron and other metals	...	8	—100
39	Plough and agricultural implement makers	...	10,735	—100
40	Makers of arms, guns, etc.	20	740*	—97·3
41	Other workers in iron and makers of implements and tools principally or exclusively of iron	12,041	7,506*	+60·4
42	Workers in brass, copper and bell metal	312	1,206	—74·1
43	Workers in other metals (tin, zinc, lead, quicksilver, etc.) ...	188	228*	—17·5
44	Workers in mints, die-sinkers, etc.	543	232	+134
	10. Ceramics	14,201	15,168	—6·3
45	Makers of glass and crystalware	...	338*	—100

* These figures are only approximate, the totals under heads of last Census having been split up and distributed among the new heads proportionately.

SUBSIDIARY TABLE VII—*Occupations in 1911 and 1901*

Group No.	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
47	Potters and earthen pipes and bowl makers	13,377	13,246	+1
48	Brick and tile makers	824	1,490	—44·7
49	Others (mosaic, talc, mica, alabaster, etc., workers	...	94*	—100
	11. Chemical products, properly so called and analogous ...	13,044	11,911	+1·5
50	Manufacture of matches and explosive materials	274	187*	+47·5
51	Manufacture of ærated and mineral waters	64	5	+180
52	Manufacture of dyes, paint and ink	136	44*	+209
53	Manufacture and refining of vegetable and mineral oil ...	11,309	11,129	+1·6
54	Manufacture of paper card-board and *papier mache*	279	148*	+88·5
55	Others (soap, candles, lac, cutch, perfumes and miscellaneous drugs	982	398*	+146·7
	12. Food industries	20,858	21,190	—1·9
56	Rice pounders and huskers and flour grinders	8,736	9,255	—5·6
57	Bakers and biscuit makers	5,638	4,730	+19·2
58	Grain parchers, etc.	123	165	—25·4
59	Butchers	4,081	899	+388·5
60	Fish curers	...	1,279*	—100
61	Butter, cheese and ghee makers	...	2,715*	—100
62	Makers of sugar, molasses and gûr	19	14*	+35·7
63	Sweetmeat makers, preparers of jams and condiments, etc. ...	2,246	2,033	+10·4
64	Brewers and distillers	15	52	—71·1
65	Toddy drawers	...	...	...
66	Manufacturers of tobacco, opium and ganja	...	48	+100
	13. Industries of dress and the toilet	66,985	71,962	—5·6
67	Hat, cap and turban makers	11	349*	—96·8
68	Tailors, milliners, dress makers and darners, embroiderers on linen	21,580	23,946	—9·9
69	Shoe, boot and sandal makers	27,318	26,594	+2·7
70	Other industries pertaining to dress, gloves, socks, gaiters, belts buttons, umbrellas, canes, etc.	151	333*	—57·6
71	Washing, cleaning and dyeing...	5,198	5,388	—3·5
72	Barbers, hair dressers and wig makers	12,727	14,342	—11·2
73	Other industries connected with the toilet tattooers, shampooers, etc.	...	10*	—100
	14. Cabinet makers, etc.	...	389	—100
74	Cabinet makers, carriage painters, etc.	...	371*	—100
75	Upholsterers, tent makers, etc.	...	18	—100
	15. Building industries	7,953	3,881	+104·9
76	Lime burners, cement workers	114	217	—47·4
77	Excavators, plinth builders and well sinkers	5,079	309	+1,543·7
78	Stone and marble workers, masons and brick layers	...	1,613*	—100
79	Others (thatchers, building contractors, house painters, tilers plumbers, locksmiths, etc.)	2,760	1,748*	+57·9
	16. Construction of means of transport	256	588	—90·6
80	Cart, carriage, palki, etc., makers and wheel wrights... ...	...	1*	—100
81	Saddlers, harness makers, whip and lash makers	256	586*	—56
82	Ship and boat builders	...	1	—100
	17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	208	2	+10,300
83	Gas workers, electric light and ice factories	208	2	+10,300
	18. Industries of luxury and those pertaining to literature and the arts and sciences	12,254	8,804	—39·2
84	Printers, lithographers, engineers, etc.	...	236	—100
85	Newspapers and magazine managers and editors, journalists, etc.	...	5*	—100
86	Book binders and stitchers, envelope makers, etc.	147	317*	—53·6
87	Makers of musical instruments	18	16	+12·5
88	Makers of watches and clocks, photographic and surgical instruments	178	52	+242·3
89	Workers in precious stones and metals, and enamellers, imitation jewellery makers, gilders, etc.	10,947	7,710*	+41·9
90	Makers of bangles, rosaries, lead and other necklaces, spangles, lingams and sacred threads	765	45*	+1,488·8
91	Toy, kite, cage, fishing tackle, etc., makers taxidermists, etc. ...	137	127*	+7·8
92	Others (including managers, persons other than performers employed in theatres and other places of public entertainment, employes of public societies, race course service, huntsmen, etc.	62	296	—79
	19 Industries concerned with refuse matter	4,250	4,356	—2·5
93	Sweepers, scavengers, dust and sweeping contractors... ...	4,250	4,356*	—2·5
	IV.—Transport	33,667	26,005	+29·4
	20. Transport by water	15,968	13,134	+21·5
94	Harbour works, dockyards and pilots	...	23	—100
95	Ship owners and their employes, ship brokers, ships' officers, engineers, mariners and firemen.	67	52	+28·6
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	2,524	530*	+376·2
97	Boat owners, boatmen and towmen	13,377	12,529	+6·7
	21. Transport by road	15,504	10,847	+42·9
98	Persons employed on the construction and maintenance of road and bridges	1,549	479*	+223·4

SUBSIDIARY TABLE VII—*Occupations in 1911 and 1901*

Group No.	Occupation	Population supported in 1901	Population supported in 1911	Percentage of variation
1	2	3	4	5
99	Cart owners and drivers, coachmen, stable boys, tramway mail carriage, etc., managers and employes (excluding private servants)	698	210	+232·3
100	Palki, etc., bearers and owners	29	31	—6·4
101	Pack elephant, camel, mule, ass and bullock owners and drivers...	10,902	9,690	+12·5
102	Porters and messengers	2,326	437	+432·2
	22 Transport by rail	426	735	—42
103	Railway employes of all kinds other than construction coolies ...	399	256*	+55·8
104	Labourers employed on railway construction	27	479*	—94·3
	23. Post office, telegraph and telephone services ...	1,769	1,289	+37·2
105	Post office, telegraph and telephone services	1,769	1,289	+37·2
	V.—Trade	119,357	119,469	—1
	24. Banks, establishments of credit, exchange and insurance...	10,239	11,383	—10
106	Bank managers, money-lenders, exchange and insurance agents, money changers and brokers and their employes	10,239	11,383	—10
	25. Brokers, commission agents, commercial travellers, warehouse owners and employes.	...	752	—100
107	Brokers, commission agents, commercial travellers, ware-house owners and employes.	...	752*	—100
	26. Trade in textiles	6,032	3,824	+57·7
108	Trade in piece goods, wool, cotton, silk, hair and other textiles ...	6,032	3,824*	+57·7
	27. Trade in skins, leather and furs	1,140	358	+218·4
109	Trade in skins, leather, furs, feathers, horns, etc.	1,140	358*	+218·4
	28. Trade in wood	895	1,563	—42·6
110	Trade in wood (not fire-wood) cork, bark, etc.	895	1,563*	—42·6
	29. Trade in metals, machinery, knife, tool, etc. ..	...	34	—100
111	Trade in metals, machinery, knife, tool, etc. ...	...	34*	—100
	30. Trade in pottery	...	2	—100
112	Trade in pottery	...	2	—100
	31. Trade in chemical products (drugs, dyes, paints, petroleum, explosive, etc.	...	550	—100
113	Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.	...	550*	—100
	32. Hotels, cafes, restaurants, etc.	196	187	+4·8
114	Vendors of wine, liquors, aerated waters, etc.	109	104*	+4·8
115	Owners and managers of hotels, cook-shops, serais, etc., and their employes	87	83*	+4·8
	33. Other trade in food staffs	82,174	40,140	+104·7
116	Fish dealers	...	173	—100
117	Grocers and sellers of vegetables, oils, salt and other condiments	...	8,834	—100
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	23,343	13,927*	+67·6
119	Sellers of sweetmeats, sugar, gûr and molasses ...	...	515*	—100
120	Cardamam, betel leaf, vegetables, fruit and areca-nut sellers ...	5,384	5,959	—9·6
121	Grain and pulse dealers	41,657	3,323	+1,153·6
122	Tobacco, opium, ganja, etc., sellers	876	1,330*	+41·6
123	Dealers in sheep, goats and pigs	8,248	3,152*	+161·6
124	Dealers in hay, grass and fodder	2,666	2,927	—8·9
	34. Trade in clothing and toilet articles	1,315	1,071	+22·7
125	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.	1,315	1,071*	+22·7
	35. Trade in furniture	147	1,511	—90·2
126	Trade in furniture, carpets, curtains and bedding	13	1,198*	—98·9
127	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, the cellar, etc.	134	413*	—67·5
	36. Trade in building materials	45	64	—29 7
128	Trade in building materials, stones, bricks, plaster, cement, sand, tiles, thatch, etc.	45	64	—29·7
	37. Trade in means of transport	703	4,893	—85·6
129	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc., sellers, (not makers) of carriages, saddlery, etc.	703	4,893*	—85·6
	38. Trade in fuel	3,883	1 689	+129·8
130	Dealers in fire-wood, charcoal, coal, cowdung, etc.	3,883	1,689*	+129·8
	39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	3,115	4,013	—22·3
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	... 1 524	1,802*	—15·4
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc. . . .	1,432	2,016*	—28·9
133	Publishers, book sellers, stationers, dealers in music, pictures musical instruments and curiosities.	159	195*	—18·4
	40. Trade in refuse matter	180	...	+100
134	Dealers in rags, stable refuse, etc.	180	...	+100
	41. Trade of other sorts	9,293	47,435	—80·4
135	Shopkeepers, otherwise unspecified	7,400	38,516	—80·8
136	Itinerant traders, pedlars, hawkers, etc., ...	1,112	4,350	— 71·4
137	Conjurers, acrobats, fortune-tellers, reciters, exhibitors of curiosities and wild animals	779	716*	+8·8

SUBSIDIARY TABLE VII—*Occupations in 1911 and 1901*

Group No.	Occupation	Population supported in 1911	Population supported in 1901	Percentage of variation
1	2	3	4	5
138	Other trades (including farmers of pounds, tolls and markets) ...	2	3,853*	—99·9
	C.—Public administration and liberal arts ...	**104,541**	**106,702**	**—2**
	VI—Public force	20,513	19,608	+4·6
	42. Army	10,706	11,270	—5
139	Army (Imperial)	9	984	—99·1
140	Army (Native States)	10,697	10,286	+4
	44. Police	9,807	8,338	+17·6
142	Police	4,672	471*	+891·9
143	Village watchmen	5,135	7,867*	—34·7
	VII.—Public administration	28,707	31,729	—9·5
	45. Public administration	28,707	31,729	—9·5
144	Service of the State	34	19*	+79
145	Service of Native and Foreign States	23,617	20,743	+13·8
146	Municipal and other local (not village) services	1,765	2,297	—23·1
147	Village officials and servants other than watchmen	3,291	8,670*	—62
	VIII.—Profession and liberal arts	52,889	44,152	+19·8
	46. Religion	38,592	33,855	+13·6
148	Priests, ministers, etc.	6,737	21,997	—69·3
149	Religious mendicants, inmates of monastries, etc.	31,614	2,997	+954·8
150	Catechists, readers, church and mission service	...	6,110	—100
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers.	241	2,751*	—91·2
	47. Law	1,523	1,011	+50·6
152	Lawyers of all kinds including Kazis, Law agents and Mukhtiars	481	526*	—8·5
153	Lawyers, clerks, petition-writers, etc.	1,042	485	+122·7
	48. Medicine	2,769	2,604	+6·3
154	Medical practitioners of all kinds including dentists, oculists and veterinary surgeons.	2,093	1,867*	+12·1
155	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	676	737	+8·3
	49. Instruction	3,053	2,368*	+28·9
156	Professors and teachers of all kinds and clerks and servants connected with education	3,053	2,368	+28·9
	50. Letters and arts and sciences	6,952	4,314	+61·1
157	Public scribes, stenographers, etc.	...	1,306*	—100
158	Architects, surveyors, engineers and their employes	3,797	211	+1,699·5
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, etc.)	1,352	1,199*	+11·9
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers	1,803	1,598	+12·8
	IX.—Persons living on their income	2,432	11,213	—78·3
	51. Persons living principally on their income	2,432	11,213	—78·3
161	Proprietors (other than of agricultural land) fund and scholarship holders and pensioners	2,432	11,213	—78·3
	D.—Miscellaneous	**100,422**	**145,935**	**—31·2**
	X.—Domestic service	37,766	35,896	+5·2
	52. Domestic service	37,766	35,896	+5·2
162	Cooks, water-carriers, door-keepers watchmen and other indoor servants	36,911	35,464	+4·1
163	Private grooms, coachmen, dogboys, etc.	855	432	+97·9
	XI.—Insufficiently described occupations	23,004	48,720	—52·7
	53. General terms which do not indicate a definite occupation	23,004	48,720	—52·7
164	Manufacturers, businessmen and contractors otherwise unspecified	6,543	1,154	+467
165	Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, warehouses and shops	66	1,976*	+96·6
166	Mechanics, otherwise unspecified	167	63	+165·1
167	Labourers and workmen, otherwise unspecified	16,228	45,527	—64·3
	XII.—Unproductive	39,652	61,319	—35·3
	54. Inmates of jails, asylums and hospitals	658	540	+21·8
168	Inmates of jails, asylums and hospitals	658	540	+21·8
	55. Beggars, vagrants, prostitutes	38,994	60,779	—35·8
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	38,994	60,779	—35·8

N.-B.—The occupation statistics of the last census have in this table been adjusted to Monsieur Bertillon's new scheme of classification in accordance with Appendix II., circulated with Census Commissioner's No. 240, dated 17th February 1911 and this is why instead of containing only selected occupations this subsidiary table has been prepared in respect of all the heads returned ; *vide* § 3, title-page remarks to Imperial Table XV.

SUBSIDIARY TABLE VIII

*Occupations of selected castes**

Caste and occupation	Number *per* 1,000 workers engaged on each occupation	Number of female workers *per* 100 males
1	2	3
Hindu		
Chamiar—Cobbler and coolie ...	345†	32
Cultivation of all kinds... ...	563	39
Field labourers, wood cutters, etc. ...	34	74
Labourers unspecified	12	61
Others	47	48
Jat—agriculture	915	46
Field labourers, wood cutters, etc. ...	8	9
Raisers of livestock, milkmen and herdsmen	12	9
Domestic service	17	5
Others	48	27
Jhiwar—water-bearing	438	82
Cultivation of all kinds ...	113	28
Artisans and other workmen ...	146	14
Public administration	58	1
Persons living on their income ...	66	6
Domestic service	40	63
Labourers unspecified	53	26
Others	86	26
Kashmiri Pundit—State service ...	300	1
Cultivation of all kinds ...	288	6
Income from rent of land ...	53	12
Artisans and other workmen ...	81	86
Trade	139	1
Domestic service	89	1
Others	50	4
Khattri—money-lending and trade ...	510	3
Cultivation of all kinds	163	19
Artisans and other workmen ...	27	46
Public force	20	...
Public administration	158	...
Arts and professions	16	2
Domestic service	35	12
Contractors, clerks, cashiers, etc., ...	7	2
Persons living on their income ...	8	30
Others	56	15
Nai (Hajjam)—barber	529	13
Income from rent of land ...	13	27
Cultivation of all kinds... ...	358	37
Field labourers, wood cutters, etc.	18	22
Artisan and other workmen ...	6	550
Public force	16	...
Public administration	15	...
Domestic service	10	133
Labourers unspecified	18	217
Beggars, criminals and inmates of jails	14	81
Others	3	100
Thakkar—agriculture	934	48
Raisers of livestock, milkmen and herdsmen	13	9
Public force	10	...
Public administration	10	...
Others	33	37
Tarkhan—carpenter	428	5
Income from rent of land ...	19	15
Cultivation of all kinds... ...	436	17
Field labourers, wood cutters, etc. ...	38	12
Others	29	52
Lohar—blacksmith	312	9
Cultivation of all kinds	602	36
Field labourers, wood cutters, etc. ...	23	19
Raisers of livestock, milkmen and herdsmen	17	8
Others	46	42
Soniar (Zargar)—gold and silver smith	840	5
Cultivation of all kinds	100	33
Labourers, boatmen, palki-bearers ...	6	10
Trade	12	...
Public administration	6	...
Domestic service	8	16
Labourers unspecified	8	367
Others	20	42
Sochi (Darzi)—tailoring	403	24
Income from rent of land ...	10	200
Cultivation of all kinds ...	453	50
Artisans and other workmen ...	21	...
Trade	10	...
Public force	25	...
Public administration	29	...
Domestic service	35	25
Others...	14	6
Musalman		
Bafinda (Julaha)—weaver ...	293	37
Income from rent of land ...	14	68
Cultivation of all kinds	604	26
Field labours, wood cutters, etc. ...	14	23
Domestic service	12	25
Beggars, criminals and inmates of jails	16	97
Others	47	42
Chibh—agriculture	815	16
Income from rent of land ...	37	20
Field labourers, wood cutters, etc. ..	7	...
Raisers of livestock	16	6
Artisans and other workmen ...	10	433
Labourers, boatmen, palki-bearers ...	10	...
Public force	56	35
Public administration	13	...
Persons living on their income ...	5	14
Domestic service	12	24
Labourers unspecified	9	63
Beggars, criminals and inmates of jails	6	27
Others	4	24
Darzi—tailoring	438	47
Cultivation of all kinds	510	24
Labourers, boatmen, palki-bearers ...	6	14
Domestic service	12	42
Labourers unspecified	6	33
Beggars, criminals and inmates of jails	8	38
Others	20	35

* This is based on Imperial Table XVI.

† The proportions noted, in this column, against the caste names represent the persons who follow their traditional occupation all alone or along with some other occupation as a subsidiary to it. They are based on the totals of columns 6, 7, 10 and 11 of Imperial Table XVI.

SUBSIDIARY TABLE VIII

Occupation of selected castes

Caste and Occupation	Number *per* 1,000 workers engaged on each occupation	Number of female workers *per* 100 males
1	2	3
Dum, Chuhra and Watal—scavenging	78	69
Cultivation of all kinds... ...	623	54
Field labours, wood cutters, etc. ...	28	33
Raisers of livestock, milkmen and herdsmen	62	37
Labourers, boatmen, palki-bearers	8	6
Artisans and other workmen ...	73	59
Trade	10	8
Public administration	27	22
Arts and professions	7	88
Domestic service	34	1
Others	50	28
Mochi—cobbler class	431	17
Cultivation of all kinds... ...	451	39
Field labourers, wood cutters, etc. ...	9	20
Raisers of livestock, milkmen, herdsmen, etc.	37	16
Trade	6	8
Public administration	15	49
Domestic service	9	20
Beggars, criminals and inmates of jail	19	50
Others	23	27
Gaddi and Gujjar—cattle-breeding ...	112	19
Cultivation of all kinds ...	810	44
Field labourers, wood cutters, etc....	16	26
Trade	17	4
Domestic service	13	11
Others	32	70
Hanji—boatmen	348	84
Cultivation of all kinds... ...	389	91
Artisans and other workmen ...	150	8
Trade	69	9
Others	46	35
Jat—agriculture	917	37
Field labourers, wood cutters, etc. ...	8	4
Raisers of livestock, milkmen and herdsmen	14	7
Artisans and other workmen ...	7	20
Labourers, boatmen, palki-bearers ...	8	1
Domestic service	11	7
Labourers unspecified	6	29
Beggars, criminals and inmates of jails	11	55
Others	18	22
Kumhiar—potter	395	44
Cultivation of all kinds... ...	529	39
Raisers of livestock, milkmen and herdsmen	11	16
Labourers, boatmen, palki-bearers ...	23	5
Trade	6	19
Domestic service	5	31
Labourers unspecified	7	42
Beggars, criminals, and inmates of jails	11	73
Others	13	23
Lohar—blacksmith	256	8
Cultivation of all kinds... ...	683	35
Field labourers, wood cutters, etc. ...	14	22
Others	47	18
Mirasi and Bhand—singing ...	399	32
Income from rent of land ...	19	11
Cultivation of all kinds... ...	458	30
Field labourers, wood cutters, etc.,...	22	6
Artisans and other workmen ...	23	17
Public administration ...	19	11
Arts and professions ...	6	29
Domestic service	17	8
Labourers unspecified	15	29
Others	22	8
Shin—agriculture	913	65
Field labourers, wood cutters, etc.,...	13	29
Trade	11	...
Public administration	13	...
Domestic service	7	25
Labourers unspecified	6	...
Beggars, criminals and inmates of jails	17	9
Others	20	6
Tantre—agriculture	872	59
Artisans and other workmen ...	80	33
Others	48	29
Yashkun—agriculture	934	102
Field labourers, wood cutters, etc. ...	27	124
Public administration	9	...
Others	30	17
Wani—shop-keeper	56	7
Cultivation of all kinds... ...	749	73
Artisans and other workmen ...	96	12
Field labourers, wood cutters, etc. ...	12	33
Owners, managers, clerks, etc. ...	35	50,400
Beggars, criminals and inmates of jails	9	26
Others	43	14
Teli—oil-pressing	420	28
Cultivation of all kinds	415	45
Raisers of livestock, milkmen and herdsmen	8	10
Labourers, boatmen, palki-bearers...	106	4
Labourers unspecified	7	87
Beggars, criminals and inmates of jails	13	66
Others	31	42
Christian		
Cultivation of all kinds... ...	134	34
Field labourers, wood cutters, etc. ...	65	124
Artisans and other workmen ...	160	50
Public force	14	14
Public administration	255	8
Arts and professions	158	74
Domestic service	115	97
Persons living on their income ...	36	110
Others	36	31

SUBSIDIARY TABLE IX

Proportional distribution of selected occupations by religion

Orders and selected groups	Distribution by religion of 10,000 persons following each occupation					Distribution by occupation of 10,000 person of each religion				
	Hindu	Musalman	Budhist	Sikh	Others	Hindu	Musalman	Budhist	Sikh	Others
1	2	3	4	5	6	7	8	9	10	11
All occupations ...	2,186	7,594	116	100	4	10,000	10,000	10,000	10,000	10,000
A.—Production of raw materials	1,909	7,861	130	99	1	6,966	8,259	8,965	7,944	1,739
I.—Exploitation of the surface of the earth	1,909	7,861	130	99	1	6,966	8,259	8,964	7,944	1,739
1.—Pasture and agriculture ...	1,912	7,858	130	99	1	6,966	8,242	8,964	7,940	1,739
(a) *Ordinary cultivation* ...	1,900	7,869	129	101	1	6,812	8,120	8,748	7,930	1,665
(1) Income from rent of agricultural land	5,221	4,451	9	319	...	246	60	8	328	...
(2) Ordinary cultivators	1,826	7,944	130	99	1	6,351	7,952	8,526	7,550	807
(4) Farm servants and field labourers..	3,400	6,361	193	28	18	198	107	213	35	526
(d) *Raising of farm stock* ...	2,744	7,031	219	6	...	128	95	194	6	...
(9) Cattle and buffalo breeders and keepers	1,317	8,380	298	5	...	45	83	194	4	...
2. Fishing and hunting	64	9,907	...	29	...	...	17	...	4	...
II.—Extraction of minerals... ...	6,970	2,424	606	...	...	...	...	1	...	...
3. Mines	6,970	2,424	606	...	...	...	...	1	...	...
B.—Preparation and supply of material substances	2,660	7,213	21	89	17	1,670	1,303	246	1,222	5,515
III.—Industry	2,250	7,691	9	38	12	914	899	69	341	2,428
6 Textiles	1,813	8,152	11	23	1	251	325	29	69	111
(22) Cotton spinning, sizing and weaving	2,575	7,384	12	29	...	228	188	20	55	15
(26) Wool carders and spinners, weavers of woollen blankets, carpets, etc.	85	9,893	14	7	1	3	98	9	5	7
7. Hides, skins and hard materials from the animal kingdom	1.758	8,242	...	...	...	2	2	...	...	...
8. Wood	2,644	7,311	10	32	3	119	95	8	32	74
(36) Sawyers, carpenters, turners and joiners, etc.	2,304	7,627	15	50	4	67	64	8	32	67
(37) Basket makers and other industries of woody material including leaves	3,260	6,738	...	1	1	52	31	...	...	7
9. Metals	2,481	7,377	45	92	2	47	40	16	40	15
(41) Other workers in iron and makers of implements and tools principally or exclusively of iron	2.672	7,174	49	104	1	47	36	16	40	7
10. Ceramics	967	8,984	...	3	46	20	53	...	1	481
(47) Potters and earthen pipe and bowl makers	982	9,014	...	...	14	19	50	...	..	37
11. Chemical products properly so called and analogous	559	9,437	...	4	...	11	51	...	2	7
(53) Manufacture and refinning of vegetable and mineral oil	81	9,919	...	...	...	1	47	...	...	..
12. Food industries...	3,575	6,365	1	59	...	108	55	1	39	...
13. Industries of dress and the toilet ...	2,589	7,402	4	5	...	259	207	8	11	...
(68) Tailors, milliners, dress makers and darners, embroiders on linen	610	9,373	10	7	...	19	84	6	5	...
(69) Shoe, boot and sandal makers ...	4,910	5,087	...	3	...	194	58	...	3	...
(72) Barbers, hair dressers and wig makers	1,894	8,105	...	1	...	35	43	...	1	...
15. Building industries	1,520	8,443	...	37	...	18	28	...	9	...
16. Construction of means of transport	1,055	8,945	...	...	...	...	1	...	...	...
(77) Production and transmission of physical forces (heat, light, electricity, motive powers, etc.)	7,789	1,346	...	192	673	2	...	...	1	104
18. Industries of luxury and those pertaining to literature and the arts and sciences	3,830	5,807	11	346	6	68	30	4	134	59
(89) Workers in precious stones and metals enamellers imitation jewellery makers, gilders, etc.	3,810	5,790	9	385	6	60	26	3	133	52
19. Industries concerned with refuse matter	2,807	6,640	28	24	501	17	12	3	3	1,577
IV.—Transport	1,300	8,533	50	91	26	63	120	46	97	637
20. Transport by water	410	9,511	1	77	1	9	63	1	39	7
(97) Boat owners, boatmen and towmen	31	9,968	...	...	1	1	56	...	...	7
21. Transport by road	1,799	8,017	87	93	4	40	52	37	46	45
(101) Pack elephant, camel, mule, ass and bullock owners and drivers	1,500	8,274	124	98	4	24	38	37	34	30
22. Transport by rail	2.746	6,925	...	329	...	2	1	...	4	...

SUBSIDIARY TABLE IX

Proportional distribution of selected occupations by religion

Orders and selected groups	Distribution by religion of 10,000 persons following each occupation					Distribution by occupation of 10,000 persons of each religion				
	Hindu	Musalman	Budhist	Sikh	Others	Hindu	Musalman	Budhist	Sikh	Others
1	2	3	4	5	6	7	8	9	10	11
23. Post Office, telegraph and telephone services	4,607	4,607	186	153	447	12	4	8	8	585
V.—Trade	4,007	5,718	40	207	28	693	284	131	784	2,450
24. Banks, establishments of credit, exchange and insurance	8,686	589	...	707	18	120	3	...	229	133
(106) Bank managers, money-lenders exchange and insurance agents money-changers and brokers and their employes	8,686	589	...	707	18	129	3	...	229	133
26. Trade in textiles	4,647	4,851	118	348	36	41	12	19	66	163
27. Trade in skins, leather and furs ...	640	9,070	...	9	281	2	4	...	...	237
28. Trade in wood	983	8,905	22	90	...	1	3	1	3	...
32. Hotels, cafes, restaurants, etc. ...	4,082	4,030	...	1,582	306	1	...	...	10	44
33. Other trade in food stuffs ...	3,126	6,686	45	142	1	372	229	102	369	89
(118) Sellers of milk, butter, ghee, poultry, eggs, etc.	454	9,528	1	16	1	15	93	1	12	15
(121) Grain and pulse dealers ...	5,337	4,310	84	267	2	322	75	96	353	7
34. Trade in clothing and toilet articles	7,027	2,935	...	38	...	13	2	...	2	...
35. Trade in furniture	6,395	3,605	...	...	...	1	...	...	...	...
36. Trade in building materials ...	1,333	8,667	...	...	...	...	...	...	...	...
37. Trade in means of transport ...	2,077	7,795	85	43	...	2	2	2	1	...
38. Trade in fuel	5,764	4,203	31	2	...	33	7	3	...	...
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	5,146	4,690	...	68	96	23	6	...	7	222
40. Trade in refuse matter ...	56	9,944	...	...	...	...	1	...	...	..
41. Trade of other sorts	5,584	3,846	15	328	227	75	15	4	97	1,562
C.—Public administration and liberal arts	5,781	3,891	151	147	30	875	170	433	486	2,339
VI.—Public force	6,321	3,473	66	116	24	188	30	38	75	356
42. Army	7,470	2,392	...	95	43	116	11	...	32	341
(140) Army (Native States) ...	7,475	2.393	...	95	37	116	11	...	32	289
44. Police	5,066	4,654	140	138	2	72	19	38	43	15
VII.—Public administration ...	6,367	3,279	9	307	38	265	39	7	279	814
45. Public administration	6,367	3,279	9	307	38	265	39	7	279	814
(145) Service of Native and Foreign States	6,398	3,315	8	243	36	219	33	5	182	629
VIII.—Professions and liberal arts ...	5,203	4,435	268	73	21	398	98	388	122	836
46. Religion	5,504	4,100	348	39	9	308	66	368	47	259
(149) Religious mendicants, inmates of monastries, etc.	5,299	4,637	11	45	9	243	61	9	45	222
47. Law	7,059	2,705	...	197	39	15	2	...	10	44
48. Medicine	3,824	5,890	51	130	105	15	7	4	11	215
49. Instruction	4,930	4,897	3	82	88	22	6	...	8	200
50. Letters and arts and sciences ...	3,797	5,889	82	209	23	38	17	16	46	119
IX.—Persons living on their income ...	6,846	2,837	4	128	185	24	3	...	10	333
51. Persons living principally on their income	6,846	2,837	4	128	185	24	3	...	10	333
D.—Miscellaneous	3,358	6,398	129	109	6	489	268	356	347	407
X.—Domestic service	4,723	5,022	101	148	6	258	79	104	177	170
52.—Domestic service	4,723	5,022	101	148	6	258	79	104	177	170
(162) Cooks, water-carriers, door keepers, watchmen and other indoor servants	4,815	4,928	100	151	6	257	67	101	177	148
XI.—Insufficiently described occupations	4,403	5,363	117	108	9	147	52	74	79	148
53. General terms which do not indicate a definite occupation	4,403	5,363	117	108	9	147	52	74	79	148
(167) Labourers and workmen otherwise unspecified	4,517	5,426	6	42	9	106	37	2	22	111
XII.—Unproductive	1,453	8,307	164	73	3	84	137	178	92	89
54. Inmates of jails, asylums and hospitals	137	9,787	15	61	...	...	3	...	1	...
55. Beggars, vagrants, prostitutes ...	1,475	8,283	166	73	3	84	134	178	91	89
(169) Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	1,475	8,283	166	73	3	84	134	178	91	89

SUBSIDIARY TABLE X—*Europeans and Anglo-Indians by occupation*

Occupations	Europeans		Anglo-Indians	
	Male	Female	Male	Female
1	2	3	4	5
Population dealt with	250		16	
Actual workers	117	34	8	4
Dependents	99*		4*	
Principal occupation of actual workers				
I.—Exploitation of the surface of the earth ...	5	...	...	...
Agents and managers of landed estates forest officers, and their clerks, rent collectors, etc. ...	5	...	...	...
III.—Industry	16	...	...	...
Owners, managers, clerks, etc.	14	...	...	...
Artisans and other workmen	2	...	...	...
V.—Trade	3	2	...	...
VI.—Public force	21	...	...	...
Commissioned and Gazetted officers	20	...	...	...
Others	1	...	...	...
VII.—Public administration	40	...	6	...
Gazetted officers	29	...	2	...
Others	11	...	4	...
VIII.—Arts and professions	19	21	2	4
Religion	10	9	2	2
Lawyers, doctors and teachers	9	10	...	2
Others	...	2	...	...
IX.—Persons living on their income	10	11	...	...
X.—Domestic service	1	...	...	...
XI.—Contractors, clerks, cashiers, etc.	2	...	...	...

* These figures denote both sexes as dependents were not sorted out by sex.

SUBSIDIARY TABLE XI—*Number of persons employed on the 10th March on Railways and in the Irrigation, Post Office and Telegraph Departments*

Class of persons employed	Europeans and Anglo-Indians	Indians	Remarks
1	2	3	4
I.—Railways			
Total persons employed	1	190	
Persons directly employed	*1*	*163*	
Officers	1	...	
Subordinates drawing more than Rs. 75 P. M.	...	3	
„ „ from Rs. 20 to 75 „	...	16	
„ „ under „ 20 „	...	144	
Persons indirectly employed	...	27	
Contractors	...	6	
Contractor's regular employes	...	...	
Coolies	...	21	
II.—Irrigation Department			
Total persons employed	3	4,514	
Persons directly employed	*3*	*691*	
Officers	3	5	
Upper subordinates	...	13	
Lower „	...	29	
Clerks	...	4	
Peons and other servants	...	439	
Coolies	...	201	
Persons indirectly employed	...	*3,823*	
Contractors	...	153	
Contractor's regular employes	...	94	
Coolies	...	3,576	
III.—Postal Department			
Total	1	996	
Supervising officers	1	4	
Post Masters	...	70	
Miscellaneous agents	...	61	
Clerks	...	43	
Postmen, etc.	...	215	
Road Establishment	...	586	
Railway Mail Service	...	...	
Supervising officers	...	...	
Clerks and sorters	...	...	
Mail guards, etc.	...	...	
Combined offices			
Signallers	...	3	
Messengers	...	14	
IV.—Telegraph Department			
Total	17	279	
Administrative Establishment	...	1	
Signalling	17	44	
Clerks	...	4	
Skilled labour	...	74	
Unskilled labour	...	84	
Messengers, etc.	...	72	